S Harper

The Gift of Jonas Hanway Esq.



Rev.d S. Harper,

M:A. F:R:S.

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A COMPREHENSIVE VIEW OF

Sunday Schools,

For the Use of the more indigent Inhabitants of Cities, Towns, and Villages, through ENGLAND and WALES, with

Reflections

On the Causes of the Decay of our MORALS and NATIONAL PIETY, and the Means of removing them: Also

A Copious School Book,

For the Use of SUNDAY SCHOLARS,

under the good care of

PARENTS, MASTERS, and MISTRESSES.

Glory be to GOD on High! On Earth
Peace, Good-Will towards Man!

By JONAS HANWAY, Esq.

Sold by DODSLEY, in Pall Mall, and SEWEL, in Cornhill.

LONDON: MDCCLXXXVI.

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MVSEVM
BRITAN
NICVM

ERRATA.

ADVERTISEMENT.

Page xxx. Line 6.——For *might* read *might be*.
21.——For *who* read *now*.
xxxiii.——10.——Dele *to*.

INTRODUCTION.

Page 15, line 6——for *of* read *so*.
23,——9——for *engaged* read *engages*
36——27——for *ſenences* r *ſentences*.
41——28——for *people* r poor.
43——9——for *reſpect* r *reſpect to*.
49——14——for *barpen* r *happen*.
54——25——for *be* r *they*.
56——2——for *wil* r *will*.
4——for *ture* r *ſure*.
62——24——for *explaned* r *explained*.
69——14——dele *way*.
26——for *to never* read *never to*.

APPENDIX.

Page 24, line 25——for *the* read *as the*.
31—— 2——for *him* read *himſelf*.

ERRATA.

Page xxx. Line 6.——For [illegible] read [illegible].

xxxii.——15.——Dele a.

Page 13. Line 6.——[illegible]

[illegible]

[illegible]

Advertiſement,

TO THE MOST INTELLIGENT FRIENDS

OF THE INSTITUTION OF

Sunday Schools;

CONTAINING

Arguments drawn from the State of our Country, with reſpect to the Morals of the lower Claſſes of the People, and the Neceſſity of teaching the riſing Generation, the Rudiments and Duties of their Religion.

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ADVERTISEMENT
FOR
SUNDAY SCHOOLS.

To the more intelligent Friends of them.

WHATEVER reaſoning or detail of facts may be advanced in exculpation of the ignorance of the lower claſſes of the people of this land, there are ſeveral leading cauſes of it, why ſo many know but little and practiſe leſs. The firſt is, that perſons of fortune ſo generally flock to great towns to ſpend their money and their time, wantoning in city pleaſures, abandon the humble villager.

There are many gentlemen of landed eſtates, who, it is well known, hardly ever viſit their village, though they might live there like little ſovereigns on their own domain, bleſſed, and bleſſing all their dependants round them. But ſuch manly greatneſs and primitive ſimplicity have given place to various inventions. Thoſe who really extend their thoughts to the labouring poor who live on their lands, and leave the

œconomy leſs to ſtewards, who are reſtrained from acts of generoſity, muſt ſee and feel many happy effects from ſuch conduct. It is by means of thoſe labouring people that ſo many are enabled to live in affluence, and therefore it becomes the more ſerious conſideration. If city pleaſures abſorb the thoughts of ſo many, and divert them from ruſtic duties and village benevolence, we may deplore the evil we cannot cure.

Let us take things as they are, without making any fruitleſs complaints. Will not the man of ſentiment be prompted to be aiding and aſſiſting in ſuch an enterprize as the *Sunday Schools* on his own lands, to comfort the poorer part of his dependants; to render their children more induſtrious, and more obedient to God and man? While ſuch perſons give their countenance, and a pittance of pecuniary aſſiſtance, they will be inſtrumental in promoting the ſolid piety of the riſing generation, and drive *Miſery*, with her ragged wings and ſhrivelled countenance, ſwift before them.

The better condition the labourer's children are put in, with regard to moral and religious inſtruction, the leſs they will turn their thoughts to pilfering and beggary. They will become more induſtrious, be tighter and cleaner in their gar-

garments, and be better nouriſhed. The condition of the peaſant will be mended with the condition of his children; and the landlord will feel the advantage by the dimunition of enormous *poor rates*. There is the utmoſt reaſon to believe that a great part of thoſe rates ariſe from a want of ſhame, or generous ſentiment in the breaſt of the poor inhabitant. This want of principle in reſpect to a manly independency, ariſes partly from groſs ignorance, which depreſſes the mind, and acts like a two-edged ſword. Let them be recovered to a ſenſe of ability of providing their own food and raiment, at a tender age, or gaining as much by ſpinning as will give them *bread*, and they will ſoon find that hands were given them to provide food for the belly. Why is it that in the *north* of England there is ſo much leſs poverty than in the *ſouth*? It is becauſe there is ſo much leſs ignorance. The people there are generally better inſtructed.

If perſons of landed eſtates would diffuſe a larger portion of their kindneſs where it properly belongs, and act more as the genuine inſtruments of a benignant Providence: If the ſyſtem of œconomy were more pointed to the object of promoting human happineſs in the humbleſt lines of life, and the welfare of the country, by the attention to the peaſant, we ſhould ſoon ſee

wonderful change for the better. It is true, that education is not liberal in any line; it is not ſo comprehenſive as to be a ruling principle in favour of thoſe whom Providence, in ſo peculiar a manner, has placed under the protection of the affluent.

The ſame motives to inattention has operated againſt that regular ſyſtem and œconomy in domeſtic life which we call *police*, by which men are checked and controuled in their evil propenſities, and *prevented* from doing an injury to each other.

"That *miſery* will prevail in a degree is be-
"yond diſpute: but if we do not think of new
"devices for labour, and a more equitable diſtri-
"bution of the produce of the earth, we level the
"road to miſery; and in the form of plenty
"and ſplendor trample down *police*, and eſta-
"bliſh diſtreſs, as if it were a principle of go-
"vernment. To impute the evil to the decreaſe
"of trade, is contrary to the fact: if we aſcribe
"it to the vices of the common people, we ſhall
"come nearer to the mark. But are we not
"accountable for their being vicious? What-
"ever cauſes may co-operate, the want of po-
"lice is one of the plentiful ſources of the ca-
"lamity." *(a)* The

(a) Hanway's Defects of Police, quarto, 1775.

The want of order muſt ever be the more ſorely felt, as the Magiſtrate is deficient in power to do good, leſt he ſhould do evil: thus liberty is often rendered ſubſervient to the wantonneſs of individuals, and the good that would reſult from order, is ſacrificed to caprice. Time and experience often ſuggeſt a remedy; but it is only a virtuous and religious diſpoſition which can ſupport a *free people*, and prevent their deſtroying each other; take away the portion of virtue and religion that is neceſſary, and no means remain but law. This operating by ſlow paces, and ſometimes becoming grievous, *power* only remains, and the cauſe which produced ſuch a rule of government ſubſiſting, life muſt be beſet with many evils.

As to particular reaſons why our common people, eſpecially in the ſouthern parts of this iſland, are ſo ill educated; one apparent cauſe is the diſperſion of ſo vaſt a number of newſpapers as ſixteen millions in a year. While ſome have diſputed whether the labouring poor ſhould be taught to read, many have learnt to read, but inſtead of applying their knowledge to the ſcience of duties, the great law, by which they are to ſtand or fall for ever, is often neglected. It is true, the evil effects of newſ-papers are mitigated by the vaſtneſs of the number, their importance decreaſ-

ing as the number have encreaſed; particularly as to the volumes of political conteſts. But thoſe of the claſs I allude to, who have been able to read, applying all, or the greateſt part of their reading time to this object, it muſt have produced ſuch jarring ideas as can never tend to any uſeful purpoſe. Religion having been left ſo much out of the queſtion, it will require time and labour, in the riſing generation, to recover the morality which has been loſt. Such kind of reading has diverted the current of information which the father might have given the child reſpecting the great truths of Chriſtianity. It prevails ſo much at this time as to give people of all ranks a falſe turn in ſeeking amuſement, and not inſtruction; and in pleaſing their fancies, rather than in mending their hearts. While they have ſought to exalt their ideas by a higher ſenſe of civil liberty, they have totally forgotten that perfect liberty is to be found only in the ſervice of God.

The next object that preſents itſelf, and which we may contemplate as a cauſe why our morals and religious duties do not keep pace with our knowledge, and improvements in arts, is the notions of liberty which have been propagated and ſupported, by *party conteſts*. Theſe have operated to the great injury of morals, through

through every claſs of the people. They ſeem to have been taught with an elaborate kind of inveſtigation, as if virtue and religion were ſeparable from political freedom.

This principle has looſened the bands of parental authority. The power of the maſter and miſtreſs has been violated. Example has not been awful; ſuperiors have appeared leſs venerable; and the moſt ſerious conſiderations of life have begged to decay. Among the lower claſſes Sunday ſchools ſeem to be well calculated to remedy the evil, not only from communicating the rudiments of Chriſtianity, but that the whole ſyſtem of relative duties may be gradually taught.

Can we ſay that the *reformation* rendered us regardleſs of the labouring poor, unleſs we ſuppoſe, that what afforded the greateſt light to the higher claſſes, involved the lower in darkneſs. The abolition of the power of popiſh clergy, might operate for a time in making the people believe that they were looſened from their religious yoke; and from the diſuſe of the exterior and ceremonial part, they might for a time neglect the ſubſtance of their Chriſtianity. Be this as it may, we are ſure that our religious duties are at a low ebb, though the improvements made in every convenience and ornament of life,

are

are very great. The cultivation of arts in conſequence of the riches acquired, ſeems to have lulled many into a dream of deluſion, as if man could live independent of his God. Thoſe who act as if there could be true politics in which religion has no ſhare, ſtrike the alarm at the breaſt of every honeſt man; for they who believe in the Chriſtian religion, having a rule of morals as well as faith, muſt be convinced that he only who made the world can go vern it; and if we depart from his laws, as revealed to us, we attempt to wreſt the government out of his hands.

Let us then appeal to Heaven, and implore forgiveneſs for the evil paſt, and protection in all our future proceedings. Man is ſo demonſtrably reſerved for a judgment to come, the providence of God continually preſents to the mental eye, and even to our ſenſes, how wickedneſs is generally puniſhed. We do not ſee the anguiſh of every one's mind, nor the terrors of conſcience which it creates; but we behold in the daily occurrences of life, how virtue is rewarded and vice puniſhed, not uniformly, but often by the ſecret intervention of cauſes, not level to our apprehenſion.

In the mean time every perſon of reflection muſt ſee how much depends on early impreſſions of good and evil; and that ſuch as the parents

are, ſuch will the children generally be. We may judge of the things which belong to our everlaſting peace, by as immutable laws as thoſe of the moſt common concerns of life. We ſee that in proportion, as the rulers of the land or the clergy, the parent or the maſter, the guardian or friend, grow indifferent as to a ſtrict adherence to the laws relating to the inviſible world, the riſing generation will encreaſe in iniquity, and according to the magnitude to which it riſes, will a government be threatened with diſſolution. This is the common ſenſe of the argument, and it ſhould put every good ſubject on his guard to check the growth of iniquity.

The *Sunday ſchools* ſet before us in a comprehenſive view, one of the moſt intereſting objects that the heart of man can form any idea of. It is one great family of the poor, of whom the Almighty has in ſo peculiar a manner, in ſuch numerous paſſages of the ſacred writings, declared himſelf to be the father and the friend, demanding of the affluent, in the moſt emphatical terms, their vigilance and attention, on no leſs a condition than his mercy if they comply, and his reſentments if they do not comply.—The matter then reſts on their faith.

I believe there is no country upon the face of the earth where Chriſtianity is profeſſed in greater

er purity than with us, nor where there are People who live more correſpondent to it. But our genius leads us into extremes: many become pious under impreſſions of viſionary doctrines, and many impious under their infidelity. Men generally form their lives by their opinions: infidelity cannot promote goſpel truths. Our manners are too refined for the ſimplicity of our religion and the humility which characterizes it. But were our faith ever ſo pure, *example* muſt aſcend: In the caſe of theſe ſchools, the opulent may be the chief agents, or the zealous who can ſpare their mite. So far as aſſiſtance is given the example aſcends, and we may hope that an interpoſition ſo apparently providential, may be followed by ſomething more towards mending of morals. It might be happy if the higher claſſes would ruminate on fooliſh and bad cuſtoms. Why do they ſhorten their lives by living ſo much out of the order of nature in keeping bad hours, and perverting the manners of their ſervants by the ſame means? Why, if they venerate the ſabbath, do they not attend the public worſhip twice on that day? Their houſes may be guarded from thieves. Why ſhould a man paſs with impunity who threatens another with loſs of life in the tender

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article of reputation, more than him who threatens the ſame thing, unleſs he gives up his purſe, which may not contain ten ſhillings? What are divine or human laws if they are trampled upon, or worldly falſe policy refines them away? Why are oaths ſo frequently adminiſtered, and with ſo little awe and reverence when the Almighty is invoked, and where the utmoſt ſolemnity ſhould be uſed? Why may not falſe witneſſes be as puniſhable as a falſe oath? —Why are the people's morals hazarded by the practice of lotteries? Why are not the poorer clergy better provided for, and the utmoſt care taken that thoſe who are ordained to holy orders, be well examined as to the qualification of proper expreſſion, ſo as to make an impreſſion on the minds of a congregation; and in ſome places greater proviſion for public worſhip? We ſtand in need of ſome new regulations of ſuch kind as might keep pace with Sunday ſchools. We might thus ſoften down the effects of thoſe cuſtoms and manners which operate againſt the propagation of Goſpel truths, and make the ſtudy of *duties* as familiar as the ſtudy of *amuſements*. Some body in the higheſt ſtations muſt be accountable for the tranſgreſſions of thoſe who move in the loweſt ſpheres, ſo far as good order and good cuſtoms, laws and ordinances are concerned

cerned. Legiſlation extends to the whole maſs.

How far the goodneſs of God may extend to us, it may be preſumed will ultimately be found in the meaſure of our obedience: even in this world nations are puniſhed or rewarded. We are in general apt to be carried into extremes, and governed by the faſhion and prevailing humour of the day; but there is good ground for hope that we ſhall continue conſtant in ſupporting the inſtitution of Sunday ſchools, and extend them over the realm. Nothing is more neceſſary, nor could any thing of ſo ſimple a nature, ſo eaſily executed, have been deviſed, to check the growth of iniquity, and aſſiſt the riſing generation. It is a favourable ſymptom of our recovery from immoral cuſtoms, and a comfort to thoſe whoſe charity prompts them to mourn over the ſins of their country.

The greateſt events are oftentimes accompliſhed by means the moſt ſimple. Such as our connexions are, ſuch we generally prove. Let the beſt man in the pariſh, who will accept of the office, be choſen maſter for the Sunday ſchool boys, and the beſt woman for the girls, and theſe children will ſoon bid fair to lead a virtuous life. The better *Chriſtians* they are, the better ſubjects they will make.

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It certainly cannot be meant to exceed the proper bounds of inſtruction. As to the connexion between *reading* and *writing*, as vulgarly underſtood, I diſcover none that concerns thoſe who depend for their bread on their *manual labour*, and not on the *pen*. The firſt is neceſſary to *them* for learning their religion, and filling up their vacant hours, and to prevent that vacuity of thought, or miſchievous conſequence which ignorance often occaſions; the laſt is not neceſſary nor expedient. In the North of *Wales*, all the people learn to read, and very few to *write*, and they are generally remarkably attentive to religious duties. The ſame I have obſerved of boys from Scotland; they could all read, and their deportment was ſober and decent. Theſe are facts, confirmed to me from various quarters, and are ſtrong preſumptive evidences, that the knowledge of reading however abuſed by ſome, being rendered univerſal, will contribute no mean ſhare in mending the morals of the people of England.

If we examine into the various cauſes of the diſſoluteneſs of our manners, we ſhall find our moral œconomy deranged by not being ſufficiently attentive to the inſtruction as well as the employment of the poor: this is the more out of character, conſidering that *Oeconomy*, *Finance*,

Commerce, and *Poors Rates*, are ſo much the ſubject of ſpeculation.

What is it that the bulk of mankind requires, but food, raiment, and a houſe to cover them? If we add fuel for warmth, under an inclement ſky, we render life comfortable. The undiſciplined deſires of opulency create a fever in the ſoul which verges to infanity; for we are ſtill deſiring, but not exerciſing the means to obtain the end. The gratifications of a city life call for an immoderate ſupply, and we overlook the appropriation of a due portion of our income.

Many might be put in a train of providing for themſelves, who, for want of proper means, become burthenſome to the community. The moſt indigent might provide their own clothing, by making their children card and ſpin: part of their food might alſo ariſe from the earth in garden ground, even to lay up a ſtock of peaſe and French beans. And why might not ſome of the family be taught, at a very early age, to do that, which requires but very little inſtruction, where the materials are provided. Many languiſh in miſerable cottages, merely for want of encouragement to provide for themſelves. The powers of action often give

give place to indolence, through the mere effects of misery.

The peasant is rendered easy by the freedom which he enjoys; and if he "fears the Lord, he hopes for good, and for everlasting joy and mercy." No one obstructs his marriage, and he follows the dictates of honest affections.

The disparity of the condition of many domestic servants, in great towns and cities, compared with that of peasants, is too great. A commercial country should not allow of so many being kept for shew, they devour fortunes. Many of these do not marry, but enlarge the fields of misery by promiscuous commerce; and many leave their children dependent on the parochial rates, not having an opportunity to breed them to industry. That the number is much too large, is apparent by the encouragement it affords for them to flock to London, where many cannot be admitted into families, and being out of place, and not accustomed to labour, some live by their wits.

War also contributes a large share, in wounding and laying waste the morals of a people. Amidst a variety of causes created by a misapplication of wealth, and the defects of prevention, is it not a grievous specimen of our situation, to those who read any one of the sixteen

millions of copies of *News-papers*, circulated through this land in a year, to ſee the people made acquainted with the moſt ſhameful tranſactions, ſuch events being rendered much too familiar to their minds. What volume can contain an account of half the offences, examinations, commitments, trials, puniſhments, impriſonments, executions, and diſcharges, which thoſe public accounts contain! When ſhall we ceaſe from furniſhing ſuch a tremendous detail of facts ſo diſgraceful to our annals? In no other country can the like be ſeen. The evil prevails moſt in the metropolis, but it is become very great in other parts of the kingdom, where a few years back, an execution was hardly heard of.

The promotion of manual labour, ſupported by a ſenſe of religion, and the powers of imitation, ſeems to be the ſtrongeſt barrier of domeſtic life; but how that ſenſe of religion is to be acquired without *inſtruction* and good order, is a queſtion of great difficulty. Whatever we do to reſtore order, we muſt *prevent* ſuch confuſion.

Will the object of the Sunday Schools, purſued with all due attention to our religion, contribute its ſhare? We may flatter ourſelves that the preſent generation will ſoon feel the good

good effects, by an amendment of morals: we ſhall not be ſo ſubject to live in a ſtate of war, afraid of having our perſons injured, or our houſes pillaged by ſtratagem or ſtorm. Evils of this kind now happen even under a meridian ſun, as well as in the ſolemn ſilence of the night. To boaſt of ſecurity derived from laws, and be ſubject to ſuch grievous inſults is a paradox. It is evidently from the want of *principle* that the miſeries we complain of ariſe.

To remedy this evil, we meditate the enacting of new laws of *police*, in hopes of finding relief: but at the ſame time we are conſcious that *prevention* muſt accompany the regimen for cure: we muſt begin with the riſing generation; and as example, in the order of things, ſeems generally to deſcend, the opulent and zealous muſt by their efforts, countenance and ſupport the ſimple expedient in queſtion, in behalf of the moſt indigent ſubjects, and make the more rational and pious connexion with them.

If perſons of fortune and leiſure had entered into the duties of parochial offices, it is probable the inſtitutions of Sunday Schools might not have been neceſſary; but taking things as they are, whether the remedy be found in one expedient or another, it is ſomething that ſtands in the place of a *moral* ſenſe of liberty, as well

a religion, suited to our laws and constitution, and may prove a more excellent expedient than coercive power, which cannot extend to the *mind*. But where reason does not operate, force must be called in, or great misery will ensue. Whatever gives proof of corruption of heart operates against the common happiness, and the criminal involves the guiltless in the consequence. What other cause could have introduced so many despotic governments?

In taking a comprehensive view of our object, let us consider in what our national felicity chiefly consists. To leave religion out of the question in our national capacity, would be contrary to scripture and common sense. To consider our political interest as totally distinct from our religion, would likewise be rebellion against the fundamental principles of our government, at the same time denying the superintendency of the Creator of the world.

Granting then, that religion is essential to our welfare, let us be ready with an answer, what it consists in. If prayer; if meditation; if habitual obedience to the divine laws, are essential articles, shall we not cherish them? Shall we not teach our children to pray, and think, and learn, and obey? Yet if we examine minutely into the quality of the education we

give in the moſt part of our ſchools, we ſhall find it horribly deficient. Religion is rarely conſidered but as a ſecondary object, in which external decency is more thought of than the heart or the underſtanding. Aſk any young perſon when he takes his ſeat in the houſe of God, and covers his face for a few ſeconds, what words he has been taught to utter, or what kind of prayer he really makes. He might be eaſily inſtructed to avoid mockery, upon ſo ſerious an occaſion, and decline this part. But if he is not taught to come with a reſolution to pray, might he not as well ſtay at home? Tell him to ſay, "Let the words of "my mouth and the meditations of my heart "be always acceptable in thy ſight, O Lord, "my Strength and my Redeemer!" Tell him alſo, to endeavour to form his mind, to a ſenſe of the words, and make God his ſtrength; and in the ſubſtance of his thoughts, truſt in his redeemer, will he think the admonition of importance and in character? "*Exact* it of "him, you militate againſt his habits: It will "require time and labour to ſubdue them. "You, as a parent, or a maſter, have ſhame-"fully neglected him, and how will your own "account ſtand before His throne who ex-"pects homage from you and your whole "houſe?

" house? If the book which contains the " oracles of your faith is not fabulous, what " is to be underſtood, where no prayer is uſed " morning or night, or if perchance it reaches " no further than the lip?

The votaries of Mahomet, under all the abſurdities of that pretended prophet, are more in earneſt in their addreſſes to the great Lord of Nature, than we generally are. Impure and corrupt as ſome of their cuſtoms are, they have more ſteadineſs and warmth in their devotion. If we, knowing what we ought to do, do it not, we muſt prepare for the event, how dreadful ſoever it may be: we muſt bethink ourſelves in time, or *ſuffer*!

The advocates for the Sunday Schools, and few there are who are not advocates, aſpire at teaching the poor what belongs to their peace; and in no caſe ought we to fear, that a ſincere and contrite heart will be rejected. We cannot promote any ſyſtem of religious œconomy, upon any principle but the love of God, and the love of humankind. To be negligent in either caſe muſt be opprobrious.

The queſtion before us is, if the means of Sunday Schools are adequate to the end, in a greater degree than any other practice or device, now in uſe, among the common

peo-

people? If it bids fair to ſtop that torrent of miſery, and the progreſs of our iniquity: if it is an additional ſuccour to the cauſe of religion, let us receive it with gratitude. He was leſs reproached who ſaid, "God be merciful to me a ſinner," than him who vaunted himſelf of his proud works, under the ſemblance of piety. The deſign is an acknowledgement of our ſinfulneſs, and paſt omiſſion. If we receive theſe children, with a religious attention to their welfare, we in effect ſay, "Give ear "my ſons and daughters, that none of you be "untaught with reſpect to the rudiments of "that Chriſtian faith on which your everlaſt-"ing happineſs depends; but you muſt *act* "agreeably to it, and be ſincere in carrying on "the warfare of life." If we repent of what is paſt, the next generation will be more able to help themſelves!

If we examine ourſelves, with reſpect to the duties eſſential to our religion, many of us will diſcover, that we were not ſtrictly and effectually taught thoſe leſſons, which our religion requires. If we are now invited to perform a certain taſk, which we believe will be acceptable to God, and attended with happy effects, let us joyfully comply with it, as a duty. When I ſay *ſtrictly* and *effectually* taught, I al-

I allude to the modern education I have juſt mentioned among many of the ſuperior claſſes and middle ranks. If we languiſh to depart from the error of our ways, with an upright mind, what incenſe can we offer more acceptable than our ſollicitude for the preſervation of the children of the poor, the peculiar *wards* of Heaven's Great Lord? If they are taught what belongs to their peace while their minds are yet tender and ſuſceptible of impreſſions, that they may walk in the paths of eternal life, we ſhall act like true diſciples of the great teacher and redeemer of the world!

Upon the whole, we are as much bound to ſee that the poor ſhall be informed of goſpel truths, as the apoſtles of old were obliged by their miſſion to preach the goſpel.

The genuine duties of Chriſtianity, reſpecting charity for the ſouls of our neighbours, cannot be changed by time. Let us, therefore, indulge the exalted pleaſure of thinking, that this ſimple expedient of the SUNDAY SCHOOLS may operate in the moſt advantageous manner, to the important end in view; and by means of wealth and ſimplicity of manners, promote ſuch inſtruction as may ſecure the happineſs, or prevent a great part of the miſery, which thouſands of poor children are now expoſed to.

Under

Order is the ſoul of all government!—It gives dignity and ſtability to all inſtitutions. The greater the regularity obſerved in the admiſſion of ſcholars, however eaſy it may be rendered, the greater favour it will be eſteemed; and the inſtitution be the more eaſily tranſmitted down to poſterity. How far it may operate in enabling many of the preſent generation to teach their own children is another queſtion: Parents in higher life, with much leiſure, do not generally take the taſk upon themſelves.

We have been complimented with the name of a *Nation of Philoſophers*; it will be of much greater moment to us, to be a *Nation of Chriſtians*. Our cuſtoms and manners, of late years, however deep our reſearches have been, are of a mundane complexion, with leſs regard to the final condition of man, than is conſiſtent even with good ſenſe, much leſs with the religious light which we enjoy.

The great law of conſideration reſpecting a life to come, has not operated with energy, nor in a manner conſiſtent with our character as philoſophers!

The firſt principle in nature, ſelf-preſervation, teaches us to conſider, how we ought to divide the bounties of the great author of our being, not to deſtroy the diſtinctions which he has ſo evidently appointed, but to prevent the miſery

miſery which ariſes from the abuſes of wealth. In the caſe of theſe Schools, the object relates to the *Soul*: and in this, men's fortunes are upon a level. God is no reſpecter of perſons: he who ſaves a ſoul from death, ſhall ſhine as the ſtars of Heaven!

A principle of moral rectitude is eſſential to political wiſdom, as well as to Chriſtian duty: even the love of this world ſhould induce us to inſtruct the *poor*, and particularly in a *free* country. Where every one will think for himſelf, every one ſhould be taught to entertain juſt opinions and true ſentiments, in relation to his *relative duties*, and know upon what principle he ought to act. The awe of the rod of the magiſtrate alone, makes but ſad work: if it is confined to awe, and if there is a want of principle, which occaſions ſo grievous a propenſity to thievery, inſolence, violence, a wantoneſs in doing miſchief, with a contempt of ſubordination, the evil will be more eaſily ſubdued by good cuſtoms, than by ſtrength of argument. Thoſe who are already hardened muſt have example as well as precept: when both co-operate, they will feel the power of a ſacred inſtitution, and by degrees own the force of that perſuaſive invitation, "why will you deſtroy yourſelves?" Surely there is a God that

that governs the world, whoſe eyes are too pure to behold iniquity!

There are other concomitant cauſes which deface the purity and native beauty of *Chriſtianity*. *That* libertiniſm by which ſo many give themſelves up to promiſcuous commerce, without any control of conſcience, and the diſſipation which creates ſo much expence, from whence do they ariſe? They are the effects of a want of religious care in parents. If ſome are more brutiſh in vice, and others more elegant, the example of the latter is not the leſs pernicious to the common cauſe. In the eyes of man there may be a difference; in the ſight of God there can be none: each follows his inclination, as it were in defiance of Heaven.

If we proceed further in the enquiry, we ſhall find a terrible neglect of Chriſtian duty, with reſpect, even to the *memorial of the Founder of our faith*. Our youth, in every ſtation, ſeem to be left very much to themſelves: they are not admoniſhed on this great article, and conſequently numbers in the higheſt, as well as loweſt parts of life, are omiſſive in this duty, to a degree that confounds all ſober apprehenſion. Vaſt numbers make ſo little account of the *commemoration of the Supper of our Lord*, though it is ſo expreſs a *command*, that they may be-

ſaid to forget what manner of perſons they are: in effect they forget their religion. To complete the work of forgetfulneſs, how few of this claſs of our fellow-ſubjects, examine, or even read the ſcriptures! Hence ariſes that impatience of control, and the flagrant violation of ſo many *duties*. This co-operates with the defects of our *police*, but it goes a great way beyond it.

With regard to the more immediate object before us, it preſents itſelf with the blandiſhments of ſmiling innocency, and promiſes all the ſucceſs that the temper of the times will admit of. We muſt conſider *children* as connected with *parents*; and as the depravity of ſome of theſe riſes in magnitude, the difficulty of putting the child in a right train, and keeping him in it, will be the greater. But we may at the ſame time mollify this reflection, for the parents themſelves muſt feel ſome part of the good effect. They are doubly intereſted: they will be reminded of what they owe to their own ſouls; and recollecting how *their* parents neglected them, be the more watchful of their children, and afford us ground on which we may build our hopes of being reſtored to the love and dominion of virtue.

Every

Every one the leaſt acquainted with the *ſacred writings*, muſt feel the impreſſion, in what manner it pleaſed the Saviour of the world to receive the children, many of whoſe parents, we may preſume, were as perverſe as others of their countrymen. Be that as it may, he admoniſhed his diſciples, when they would have kept children from approaching his divine preſence, declaring his peculiar tenderneſs for them; not merely as *children*, for whom human affections often plead with the moſt perſuaſive energy, but as beings, in the leaſt imperfect and polluted ſtate of human nature; for he pronounced them to be the trueſt candidates for the kingdom of Heaven, and recommended their innocency as an eſſential qualification for it. This conſideration ought to create the greater reverence for them in our breaſt; and ſurely not the leſs for their being poor. "All men are from the "ground, and *Adam* was created of *earth*. In "much knowledge the Lord hath divided them, "and made their ways *diverſe*—But proſperity "and adverſity, life and death, poverty and "riches, come of the Lord!" Whatever the Almighty, whoſe providence is inſcrutable, ſhall ordain, we know, as ſubjects of an earthly Prince, as well as of Him who dwelleth in the Heavens the reſpect and love due *from man to man*; and if we know not how it ſhould be

ſhewn, we have a very important leſſon to learn before we die!

Let us then embrace ſo glorious an opportunity of ſhewing our love for God, our love for children, our love for our country; and proſtrating ourſelves before the throne of the Almighty Ruler of the earth, implore his protection of Sunday Schools.

Let us proceed with circumſpective eyes, eſpecially where the oldeſt men cannot pretend to experience. Though "the wiſdom of old "men is comely, as underſtanding and coun-"ſel is to men of honour": Though "much "experience is the crown of old men, and the "fear of God is their glory, but he that hath "no experience knoweth little." If "great men "are not always wiſe, neither do the aged "always underſtand judgment;" we muſt hunt for knowledge as for a hidden treaſure, and for that virtuous habit, which influences the mind. Thought and obſervation, exerciſed through a ſeries of years, give the experience which is ſo valuable: but events do not always correſpond with their cauſes, as thoſe cauſes appear to us; yet the more a man has ſeen, his powers of mind being yet active, the better he will judge. The days of our years paſs by like a tale that is told, though no man can complain that life

life is too short for the practice of virtue. It is sinning which cuts out so much work for him that he may not be able to correct and set himself right again in the years of his transient life. Let him then beware of Sin!

In perusing some of my own labours of 1762, which have a reference to others of 1753, I stand arraigned to give account of my time, what I have done deserving of any memorial The days are gone; they are dead! they are deposited in the grave! However anxious many hours of them might be, in the cause of virtue, and public good, so far as they were impeded by weakness, or obstructed by vice or folly, their effects must be of the less value.

The institution of the Sunday Schools is the production of the humanity and pious hopes of *Mr. Raikes*, a gentleman of Glouceſter. This is a manufacturing town, and in proportion as it gives bread to support life, it gives lives; it gives inhabitants. In one great and comprehensive view, these Schools appear to be a more intimate compact or union between the rich and the poor, than any other now existing, with respect to moral and religious conduct. The common free-schools transmitted down to us, are generally supported by funds appropriated; in several of which the present generation has had

but a ſmall ſhare, the moſt part being the produce of time, through revolving years. The inſtitutions which are of modern date do not riſe ſo high as thoſe of ſome of our pious anceſtors. Though our lands were not then in ſo great a ſtate of improvemement: our follies might leſs numerous, or our vices leſs expenſive.

The time may be yet remote, when it ſhall pleaſe the Almighty that all nations and languages ſhall aſſemble at the ſtandard of the Prince of Peace, our Prophet, our King, who reigneth for ever! But we are not to leave our own children, the children of the poor, eſtranged from that ſtandard, for want of due care and ſollicitude. Let us not deſert a ſingle child of if it be poſſible to avoid it, how abject ſoever his condition may be.

Mahomet Akbar Emperor of *Hindoſtan*, in 1582, had a correſpondency with the king of Portugal, on the ſubject of Chriſtianity, in which he addreſſes the ſovereign, who called Her Moſt *Faithful* Majeſty: "Glory eternal "to the *true king*, whoſe dominions are ſafe "from decay, and whoſe kingdom is everlaſt-"ing!—The extent of the Heavens and the "boundaries of the earth, are but minute parts "of his creation, and *infinite ſpace but a ſmall "point of his productions*. He has regulated the order

" order of the univerſe, and the government of
" the ſons of Adam, by the underſtanding of
" kings who exerciſe juſtice. By his decrees
" the ties of love, and bonds of affection, are
" faſtened; and he has implanted in the various
" beings and creatures of his workmanſhip, the
" paſſion of inclination and union, with a mu-
" tual tendency to ſociety; and praiſes with-
" out end are due to the ſouls of prophets and
" apoſtles, who walked in the paths of righteouſ-
" neſs, and directed the way to obtain ever-
" laſting felicity.

" Thoſe who have improved their under-
" ſtandings, and ſtudied the laws of nature,
" *know* that this terreſtrial world is but a mir-
" ror of the ſpiritual one; and that nothing
" is more deſirable than love, or more ſacred
" than friendſhip, inaſmuch as the œconomy
" and good order of the world is owing to
" affection and the harmony of minds. For
" wherever the ſun of love ſhineth on the
" earth, it clears the ſoul from the darkneſs of
" mortality. How ought theſe qualities to be
" diligently ſought by *Princes*, whoſe friendly
" correſpondence is the cauſe of happineſs to the
" world and the inhabitants thereof. For this
" reaſon it has been my conſtant and earneſt
" endeavour, to ſtrengthen the ties of friend-
" ſhip

" ſhip and the bonds of union among the crea-
" tures of the Almighty, eſpecially among
" *kings*, whom God, by his favour, has highly
" exalted, and ſo peculiarly diſtinguiſhed from
" the reſt of mankind.

" Your Majeſty knows, that philoſophers
" and divines, in all nations, and in all ages,
" concerning the viſible and inviſible world,
" *agree*, that the former ought not to be of
" any conſideration compared with the latter:
" yet, even the *wiſe* men of theſe times, and the
" *great men* of all nations, labour and toil to
" acquire the periſhing things of this viſionary
" ſtate, and conſume the greateſt part of their
" lives, and their choiceſt hours, in procuring
" material delights, being ſwallowed up and
" diſſolved in fleeting pleaſures and tranſitory
" joys.

" Notwithſtanding theſe obſtructions, and
" the extenſive buſineſs of my government,
" the *Moſt High God*, through his eternal fa-
" vour and perpetual grace, has inclined my
" heart always to ſeek him. And as he has
" ſubjected the dominion of many powerful
" princes to me, I endeavour to govern them
" with underſtanding. All my ſubjects are
" happy; for his will and my duty to him, is
" the end of all my deſires and actions."

If

If Mahomet were a true prophet, inſtead of a rank impoſtor, what could a wiſe or a religious prince ſay more, in contemplating the vanity of life, and at the ſame time referring to peace, and the bonds of union of creatures of the ſame common nature, as the ultimate end of temporal being, and as preparative for happineſs in a life to come? We perceive, how ſhort ſoever the doctrine of Mahometaniſm may be compared with to goſpel purity, and the bliſsful immortality promiſed to it by the Lord of Life, yet we ſee the agreement of hearts reſpecting a bond of union, and the *duty of man to man*; and how much it behoves us to propagate that faith, and that principle of action, in the hope of the glories of immortality, is confeſt. If the corruption of human nature ſpreads a cloud of darkneſs over the earth, with reſpect to the propenſity to vanity, of which this Mahometan prince complains; or the giving a looſe to appetite, at which he hints, yet experience proves, that "neglect of the "ſtudy of true wiſdom, will revenge itſelf." The advocates for folly and vanity find no ſolid ſatisfaction in the moſt proſperous condition, while the true friends of virtue are comforted under the frowns of adverſity.

In whatever manner we explore the regions of

of religion and morality, how is the peaſant or the prince, of any nation, or language, to know what is that perfect will of God, which ought to guide their hearts and all their paths, unleſs they are taught? If we do not follow the leading principles of our ſocial nature, and ſee juſtice done to each other, the moſt indigent, as well as the moſt wealthy, whatever exalted notions Mahometans or Pagans may entertain of the One Supreme, their knowledge of his will, or their attention to the practice of it, has fallen ſhort of the true mark as their hiſtory, during this century, has proved.

It is a diſcovery of theſe latter days, that the moſt antient mythology of the *Indians*, is replete with the doctrine of the Trinity, and calls forth the attention of the Chriſtian world. In reſpect to charity, the *inclination* and *union* which the Indian prince mentions, and the extenſive power comprehended by a *mutual tendency to ſociety*, comes home to the boſom in this enquiry: It is deduced from the human heart, as framed by the ſovereign Creator of all things, viſible and inviſible! But that which the Pagan and Mahometan world, or antient Egypt or Greece, might teach in figures and alluſions, we learn from our Prophet and Redeemer, who has directed us in the

way

way to obtain everlaſting felicity, in the cleareſt and moſt explicit terms. His ſacred injunction, is "A new commandment I give unto you, that you love one another, even as I have loved you, that you love another."

How far that love ſhould extend, there needs no further meſſenger from Heaven to tell us: it extends to the young and old, the rich and poor. How then are we to expreſs our love for the poor children in queſtion, many of whom know as little of the goſpel of Chriſt, as the Indian or the Perſian perhaps not ſo much? Whoſe fault is it that they know ſo little is a fruitleſs queſtion, unleſs we put them in a train of learning. If the Sunday School is a good method, let us adopt it. We have no reaſon to think any other ſchool will be ſo eaſily found for thoſe who are now wandering in ignorance.

To avoid the imputation of ſquandering our time in vanity, or ſuffering life to paſs, regardleſs of the ſolemn hour, when the ſcene will change, and we muſt give up our account how we have employed our talents: To avoid ſuch imputation, every expedient ſhould be employed that promiſes ſucceſs. The mutability of all ſublunary things is confeſt! What reſolutions we take in conſequence of it, is of a more doubtful nature, and the performance more ambi-

ambiguous. Life decays rapidly, and paſſes away like a dream that is told.

" Like leaves on trees, the race of man is found,
" Now green in youth, now withering on the ground;
" Another race the following ſpring ſupplies,
" They fall ſucceſſive, and ſucceſſive riſe.
" So generations in their courſe decay,
" So flouriſh theſe, when thoſe are paſt away;
" Yet, yet how few the ſolemn truth receive,
" Vain in purſuit and high in hopes they live;
" A thouſand fruitleſs ſchemes their thoughts engage,
" Alike forgetful or of death or age!

This picture is ſo near the truth, it calls for the moſt ſerious attention, whenever an opportunity offers of doing good, not that which is one of the *thouſand fruitleſs ſchemes*, but a good, which reminds us, of our everlaſting intereſt.

Let *death* come in *youth* or *age*, with reſpect to the experience gained by time, it may be hoped, we ſhall learn how to count our days, ſo as to apply our hearts to that wiſdom which will moſt effectually promote *true* and *ſolid* cha-

rity, in that view which is moſt pleaſing to him, who is the father of all. Can time teach us to perform any act of obedience of greater moment, than the care of the poor, in the article of inſtructing them in goſpel truths? What we learn for ourſelves, independent of Society, is but an imperfect taſk. When we apply our experience to a uſeful end, even to the ſouls of fellow-creatures, we may hope that we have lived to a good purpoſe. Thoſe who have ſought for knowledge, in regard to the ſtate of the poor, muſt find a miſerable deficiency. The dim ſight of age, which takes a retroſpective view of the way paſt or ſees the preſent, muſt feel the heart the more intereſted as near the journey's end. The ſerious minded of every age and condition, muſt deplore the depth of that iniquity, in which ignorance, want of inſtruction, and early habits of impiety, have involved ſo great a portion of the people. Amidſt the vaſt variety of fortunes, changes, and chances, which reſpect our country or ourſelves, let us ſtill appeal to Him from whom cometh our ſalvation. Solicitude for the preſervation of our country and mankind, ſhould in all reaſon teach us to forego no favourable occaſion of promoting the relief which is wanted:

" Tho' the green treaſure of the garden fades,
" And bloſſoms wither'd, hang their languid heads;
" Tho' the fair fig, nipt by untimely froſt,
" Its ample leaf and luſcious fruit has loſt;
" Tho' fairer vines the raging whirlwind blaſt,
" And olives uſeleſs on the heap are caſt;
" Tho' ſtruck by death the bleating flocks ſhall fall,
" Vacant the fold, untenanted the ſtall;
" Yet ſtill to thee *Jehovah, Power Supreme!*
" My God! my only help! my only theme!
" My ſtrength! my ſong! my joy! alone to thee,
" I liſp the feeble ſtrain and bend the knee;
" O! let thy love with rapture fill my breaſt,
" And guide my feet through life's ſad paths to reſt!

This kind of reſignation which the Scriptures ſo ſtrongly recommend, and the Poet ſo elegantly deſcribes, ſhould fill our breaſts with comfort and hope, that the defection from the divine law, not leſs poignant than the diſtreſſes deſcribed, may be removed: but we muſt uſe the means, and ſuch means are of various kinds. The religion of our country ſtands upon a rock, againſt which we may hope no power of darkneſs will prevail!

Has

Has the pulpit of late years, anſwered every purpoſe that we could wiſh? It certainly has not. Vaſt numbers of the riſing generation are wandering under the ſhadow of ignorance and idleneſs, not even attending the public worſhip. What then is meant to be done? To prepare the poor children where they want preparation, to frequent the houſe of God on the ſabbath day? This, ſo far as it goes, will render the duty of the clergy the leſs difficult: it may facilitate their making greater exertions, and render their labour the leſs arduous: it may create the ſtronger bond of union with the laity, and the cauſe of Chriſtianity be maintained with greater energy.

Conſidered in another view, this plan of the Sunday Schools, in proper hands, to teach ſimply the firſt rudiments of religion, is increaſing our number of Schools, the ſeats of inſtruction, without which we might all become Savages, and the next generation be more abandoned than the preſent. If the clergy cannot do more than they now perform, and thoſe among the laity, who might do a great deal more, in the ways of righteouſneſs, in behalf of the poor, are not inclined to do it, ſome new methods muſt be taken, or we muſt ſtill fall. Whatever the cauſe be, we find the effect is deadly.

The remedy propoſed will operate in a degree, and that degree be beneficial.

While we ſeek the good of others, as loving our neighbour as ourſelves, let us conſider whence it ariſes, that we are what we are, and not better. The company we keep, and the ſociety we do not ſeek: the books we read, and *the book* which we neglect reading; the principles we adopt, and the practices we follow; what is the tendency of many of them, but to offend that Almighty Being, who holds the balance in his hands, and may reject us as light and of no value? On the other ſide, "the fruit of the righteous is a tree of life, "and he that winneth ſouls is wiſe." The love of our kind ſtands next in order to the love of ourſelves, and by the appointment of Providence is inſeparably connected with it. In proportion as we acknowledge the ſoul to be more valuable than the body, our joy in being inſtrumental in ſaving a ſoul, ought to excel every other pleaſure. And if every joy ought in all reaſon to yield to this, our age of pleaſure may turn its thoughts to a more comprehenſive, uſeful, and important enjoyment, than any which modern diſſipation, and trifling gratifications, can poſſibly amount to, even if they did not paſs the boundaries of innocency. Thus we might

give

give a happy turn to our thoughts and practices, and make that our delight, our pleaſure, and heart-felt ſatisfaction, which would alone promote our happineſs on earth, and gives us an earneſt of the joys of Heaven! Glorious change! which may be accompliſhed by means ſo ſimple, ſo congruous with the nobleſt affections of the heart, ſo pregnant with good to the more indigent part of our fellow-ſubjects, particularly ſuch whoſe deſervings riſe the higher from their being the moſt uſefully employed. If it puts them on making efforts, on their own proper motion and good inclination, it will be the happier. This may actually be the caſe with ſome; and the great majority may catch the flame.

I have in the progreſs of this work laid no ſmall ſtreſs on the duty of prayer, as eſſential to our religion, though apparently much neglected. Whether a man be Jew or Pagan, Mahometan or Chriſtian, as they agree in worſhipping, they offer their homage to one great, one only Sovereign Lord of all! Whether they call him Jehovah, Jove or Lord, the wiſeſt men in all ages ſeem to have agreed, and the ſame authority inſtructs us, "Be "not raſh with thy mouth, and let not thy "heart be haſty to utter any thing before God,

" for God is in heaven, and thou upon earth, " therefore let thy words be few. Be " not *faint-hearted* when thou makeſt thy " prayer, and neglect not to give alms."—Be in earneſt as our Saviour himſelf teaches us to be. If " a prayer out of a poor man's mouth, " reacheth to the ears of God, and his judg- " ment cometh ſpeedily," we are encouraged to offer up our petitions according to our wants and circumſtances. To attempt to refine away the ſubſtance of the obligation, is to depart from the eſſential properties of the nature of man. Our dependence on an omniſcient God! him to whom we ſtand in the relation of indigent beings, and objects of mercy, if we obey his laws; if one of his laws is, that we ſhall offer up to him the homage of prayer, the duty can be no diſputable point.

If the reciprocal duty of parent and child is as old as the firſt family on the earth, and the origin of all government; to urge the parent to be attentive to the child's education and his inſtruction in the fear of God, is one of the cleareſt dictates of natural and revealed religion.

Whatever reaſon there may be for us to diſtruſt one anothers virtue, as to any extraordinary, active piety, comprehended in the word *patriotiſm*, we have ſtill many characters which

which ſoar above the temptations of avarice, ambition, or ſervile voluptuouſneſs. In the laſt century the people ſeem to have ſo far overſhot their mark, in pretending to ſanctity, that they became enthuſiaſtically fanatical: hypocriſy often ſupplied the place of genuine ſimplicity and native honeſty. In the preſent æra we ſeem to have fallen into a contrary extreme, as if we had refined away the ſubſtance of virtue, and fearing to be thought pious men, we ſubſtituted a conduct compounded of claſſical literature, and an affected ſuperiority to the humble leſſons which Chriſtianity inculcates. Is the religion of our country of too ſervile a complexion for ſpirits of that ſtandard? In general we are too cold and lifeleſs: It is much to be feared, that but few carry with them from ſchool, any ſubſtantial habit of private prayer.

To this we may aſcribe a great part of that defection, want of principle, and manly virtue, which ſhews itſelf in many inſtances moſt pernicious to ſociety. At the tables of the *great* one may often ſit down without any notice being taken, as if an acknowledgement to the Giver of all good, the Author of life, and the Supporter of it, were a diſtinction, fitted only to vulgar apprehenſions, not belong-

belonging to thoſe on whom the favours of Heaven have been moſt liberally beſtowed. A careleſs manner of performing any duty, takes off from its force: we are generally too little collected even for the feweſt words; but the total neglect comes home to the boſom, and ſhews the quality of education, the effects of diſſipation, and the danger of riches, in the religious ſenſe which the New Teſtament declares. Happy it might be if this book were read and conſidered!

There is another evil which regards thoſe who are moſt diſtinguiſhed for piety: order and habit are the eſſence of human life; but when thoſe who are moſt ſincere, feel ſorrow and dejection of ſpirit, the intenſeneſs of their devotion failing them, in this caſe they ſhould conſider, how ſome fall into the extreme of enthuſiaſm, extending their fervor beyond the powers that reaſon and calm judgment warrant.

The admonition, "Be not righteous overmuch, why ſhouldſt thou deſtroy thyſelf?" ſeems to be more peculiarly applicable to this object, not that we can, ſtrictly ſpeaking, be too righteous, but our warmth may urge us beyond the limits of our powers, whether

whether of body or mind. The penances ſome nations impoſe on themſelves are proofs of ſo many falſe notions. Men are men, and not angels.

Inſanity often grows from exceſs of devotion, pride, grief, love, or other violence of affection. In theſe, true religion ſeems to have no ſhare, as the genuine warmth of it cannot overturn the balance of the mind; the happy medium will render it calm, and the confidence derived from faith muſt accompliſh the end, and recommend the ſpirit to God, from whence it ſprung. Thoſe who have lived long, univerſally agree on the apparent ſhortneſs and vanity of life. It ſeems as if it were "juſt to look about them and to die;" and it is but little more; "life ſo ſoon paſſeth away, and we are gone!"

While we are attentive to the means of remedying the immorality of the people, let us act conſiſtently, and not perſiſt in the ſhameleſs impolitic mixture of priſoners committed for capital offences, with each other, and convicts alſo, to teach them to be greater adepts in the ſcience of iniquity, and ſo much the more deſperate in the exerciſe of their knowledge. In the language of the ſacred writings, if this is not too much out of faſhion to be quoted, theſe men become

become "ten times the more, the children of the devil."

This might have been prevented, perhaps at a fourth part of the expence it has created to the community. If we reckon the value of the lives of near 1200 men executed (*a*) in ten years, and twice as many dying in prison or transported, or let loose to do mischief. If a considerable part of these might have been of value to the community, if they had been properly treated: if we reckon also, the peace and security of good subjects, as an object of any consequence, with the charges attending prosecutions, we might be induced to think ourselves the most improvident and impolitic, if not the most inhuman people in Europe. In regard to *expence*, we may add the cost of the means of defence, which are seldom effectual, when any daring outrage is intended against us, and the account swells to a vast amount.

Here I must beg leave to insert a paragraph which I find in my *Defects of Police*, quarto, published in 1775. (*b*) *See page 77.*

"Of all the miseries attending human life, "none can exceed the *false œconomy*, or semblance of œconomy, of making the remedy "the disease. The communication of delinquents

(*a*) Upwards of 190 in London in one year.

(*b*) Sold by Dodsley and Sewel.

" quents with each other, in our prisons, might
" be intended by our forefathers, during the
" greater simplicity of their lives, as adding to
" the horrors of a prison; and that one might
" be a terror to another: but whatever their
" meaning, or no meaning, might be, it now
" operates in a deadly manner against the cri-
" minal, and the subject at large; for by this
" means, thieves form themselves into commu-
" nities, and become more terrible to every
" member of civil society. We do not make
" war with men, but with the crimes of men;
" nor do we mean to extend our resentment
" against the souls of our fellow-creatures. The
" earth is wide, and the heavens high: But
" for the paltry consideration of the purchase
" of ground, and the cost of building, joined to
" the wretched saving, with respect to the
" quality of men, who act the under parts in
" prisons; it is amazing what devastation is
" created! *Compassion* and *humanity*, *reason* and
" *religion* lift up their voices to the heavens!
" They cry aloud for justice and mercy, with
" regard to the necessity of more space, more
" divisions and subdivisions, to save delinquents
" from themselves: and if they happen to be
" acquitted, and return into the world, to give
" every passenger the satisfaction, of knowing

" that

" that he who actually was a thief, has learnt his
" duty to God, and is become an honeſt man."

After mentioning my viſiting the priſons of *Tothilfields Bridewell*, I find the following anecdote, which comes home to the breaſt on this occaſion, when the *prevention* of young offenders is in queſtion. *See Defects, &c. page* 80.

" To give you an idea of the miſerable im-
" policy of this method, I will mention one in-
" ſtance, which happened at the time I am
" ſpeaking of. A boy, about *thirteen years of*
" *age*, was committed to this priſon for picking
" a gentleman's pocket of a watch. His father
" came to viſit him, and with tears ſtreaming
" down to his hoary beard, he implored the
" Almighty to give his ſon a due ſenſe of his
" offence, that the puniſhment of impriſon-
" ment might reform him. After recovering
" from the agony of his grief, he expoſtulated
" calmly with his child, who with tears of con-
" trition acknowledged his guilt, and promiſed
" amendment: the converſation paſſed in the
" common yard. Upon this, a hardened vil-
" lain, at whoſe inſtigation the poor boy had
" committed the crime, paſſed his ill-timed
" jeſts, endeavouring to make the boy aſhamed
" of his penetential ſorrow, by ſaying, " If
" you want *courage*, my boy, you will never
" make

" make a man!" A boy may be eaſily led to " imagine that there is virtue in *courage*, though " it be employed in thieving, and defying the " gallows. Upon this principle, many a youth " has been prompted to hazard his neck, and " what is more horrible, to *die at the gallows*, as " if he had no faith in the terrors of a judgment " to come!"

The impolicy of mixing debtors with felons, is alſo deſcribed by another anecdote drawn from a real fact of no leſs intereſting a kind.

" A perſon, againſt whom the circumſtantial evidence amounted to a *proof*, that he had " carried his wife to *Hounſlow-Heath*, and " murdered her; when called upon at the bar " to make his defence, he lamented in the pre- " tended anguiſh of his ſoul, the groſſneſs of " the imputation of having murdered the wo- " man he loved with the greateſt tenderneſs: " adding, that he had a witneſs to prove he was " at another place, at the time the fact was " committed. A woman, whoſe name he " mentioned, was accordingly called for. The " wretchedneſs of *her* appearance ſeemed to " prejudice the court againſt her; but ſhe de- " ſired to be heard, and told her ſtory in theſe " terms. " My huſband was a priſoner (men-

" *tioning for debt, or ſome light offence)*; and I
" uſed to carry him his dinner. The priſoner
" at the bar took an opportunity to call me
" aſide, and addreſſed me in theſe words. " You
" ſeem to be a good ſort of perſon: Have you
" a mind to do an act of juſtice, and ſave an
" innocent man? I am unjuſtly accuſed of
" murdering my wife, and I have ſo many
" enemies, that notwithſtanding my innocence,
" I believe it will go hard againſt me. I will
" give you *five guineas*, if you will ſwear I
" was in ſuch a place (mentioning the place) at
" ſuch a time: here are *three* of them, and
" you ſhall have the other *two* when I am
" acquitted." The woman then ſpeaking in her
" own perſon ſaid, " I thought if I did not take
" the money ſomebody elſe would, and I had
" no intention to foreſwear myſelf: I told him
" that my memory was bad, and unleſs he
" wrote down what he had to ſay, I ſhould
" probably forget it; and accordingly he gave
" me this paper (producing the ſame in court),
" and here are the *three guineas* (which ſhe
" held up in her hands), and which I deliver
" up. I am *poor*, very poor indeed, but I will
" not take the price of innocent blood, or ſcreen
" a murderer from juſtice!" The court, as
" you may eaſily imagine, was ſtruck with

" aſtoniſh-

" aſtoniſhment, and rang with applauſe: They " ordered the *three guineas* to be given to her, " and alſo made a handſome collection for her. " This ſtory deſerves an honourable record."

We ſee here one ſtriking inſtance of the miſerable impolicy of want of priſon room, to prevent ſuch cruel, and unnatural mixtures, in a land boaſting herſelf of laws calculated to preſerve every individual. If the hiſtory of felony were digeſted, and facts laid open to our view, for no longer time than the laſt ten years, and the conſequences of mixing priſoners fairly related, we ſhould make ſuch diſcoveries as would blot our annals with ſtains too deep to be wiped off, without many tears of national repentance, and ſincere amendment!

Salutary regulations muſt co-operate with Sunday Schools, to *prevent* children being taught by the moſt infamous example; or we ſhall ſtill walk in darkneſs and the ſhadow of death, and become a prey to deſtruction!

J. H.

N. B. The

N. B. The moral, political, and religious remarks, diffused through this Advertisement, are not considered as an inseparable appendage to this work, but may be bound up with it, or not, at pleasure: our great object is Christianity. "This alone is productive of public and private "felicity; our only guide in life; our only "hope in death; our only refuge in immortality." If so intelligent a people as we are, were left to their choice, what rule of life they would adopt, from the moment they abandoned even the theory of Christianity, they would see their glory prostrate in the dust!

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(a) The ſchools at *Birmingham* which at the time alluded to were 41, now (in March 1786) are 59, with 37 maſters and 22 miſtreſſes, each having 34 children, 4 being ſuppoſed the number that will be frequently abſent. In this month they ſtill expect an encreaſe, ſo that inſtead of the 1394 which I mention, they may exceed 2000 children.

Introduction.

To the principles on which Sunday Schools are founded.

THE inſtitution of Sunday Schools is in effect a public additional mode of teaching the goſpel of Chriſt to the riſing generation. It may prove of the greateſt benefit, at leaſt to ſuch of the labouring part of the ſubjects of England, as have from various cauſes, been much neglected in the religious inſtruction which every ſubject has a title to.

If kindneſs and brotherly love are neceſſary to our mutual ſupport, in our religious as well as civil capacity; if it colaterally extends to every branch of the community, the inſtitution of *Sunday Schools* ſeems to be a device calculated to render every one attentive to the divine precepts of our religion. Charity is emphatically ſtiled the bond of peace, and the ſource of every virtue which can grace human nature. The example of our Saviour moſt evidently demon-

ſtrates,

ſtrates, that the leſſons intended to be taught to theſe poor children, harmonize in the moſt pleaſing manner, with the great ends of our religion.

Notwithſtanding the variety of perſuaſions which prevails among us, we are ſo far convinced of the obligation derived from our knowledge of true Chriſtianity, that each leaves his neighbour to his own tenets and his own heart, unmoleſted. So far we live in the harmony of Chriſtian purity.

The ſimplicity of the inſtitution which conſtitutes a part of the beauty of holineſs, is calculated to improve the hearts, and enlighten the minds of all true believers. It is a ſpecimen of that benevolence, which is ſo evidently extended to a life to come, and bids us hope for that beatitude which our Saviour promiſes to thoſe who hunger and thirſt after righteouſneſs.

As to pecuniary means of executing the deſign, it will probably be found where it is ſought; but zeal will not be found, merely becauſe there is *money*. The bleſſing of Heaven, under one great Lord and Father of all, we may hope will attend thoſe who are reſpectively entruſted with the teaching and ſuperintendance in theſe ſchools: but much will depend on the clergy, with whom it muſt ultimately

mately centre, were it only that the public worſhip conſtitutes an eſſential part of the inſtitution. In this view, it will be much in character for them to ſhew it countenance, as an object within their peculiar province.

The *Laity* may regulate the order of the ſchools, and by their pecuniary aids promote the eſtabliſhment of them on the moſt permanent baſis; but the more zeal the Clergy demonſtrate, the more the Laity will be encouraged in this work; and if they eventually aid and ſupport each other, the greater ſecurity the object will acquire, that it ſhall not be the novelty of the day only.

It cannot be doubted, but that the Clergy will, for the moſt part, receive advantageous impreſſions of the deſign, as it will be one proof that the coldneſs of piety, of which they ſo juſtly complain is wearing off. All perſons who mean to do their duty as *Chriſtians*, will delight in ſeeing children nurtured in the fear of the *Moſt High*, well knowing that when they become adults, they will otherwiſe add ſo many to the number of the ſubjects of the Prince of Darkneſs! or we ſhall behold ſo many ſlaves to wickedneſs, under the effects of which we muſt all groan in bondage.

It cannot be deemed a new doctrine among *Chriſtians*, who are declared by the great Founder of their faith accountable for their reſpective talents, that the rich, in their ſeveral ſituations, are anſwerable for the poor, as the wiſe for thoſe who are left uninſtructed in what they ought to know. If the influence ariſing from wealth and knowledge, enables mankind to diſcharge certain relative duties, required by the Chriſtian diſpenſation, as inſtruments in the hands of the ſupreme governor of the moral world, it muſt follow that the duty riſes in magnitude in proportion to their *ſuperiority* in condition.

The more that riches or learning faſcinate the mind, and divert it from religious duties, the more perilous the poſſeſſion of them becomes. The fooliſh, in the religious ſenſe, often confouud the wiſe, as ſimplicity of mind is preferred, by the Searcher of hearts, to that underſtanding which ſo often tempts men to paſs the barriers of piety.

To appeal to perſons of any claſs, who have not made the conſideration of a life to come their object, though perhaps learned in other reſpects, is a vain thing. Thoſe who are ignorant of the New Teſtament, are in a religious ſenſe, very unlettered, fooliſh people.

In

In like manner we may conclude, that where there is much licentiouſneſs in practice, there will be ſome in opinion; it being very rarely found that a man, whoſe morals and chaſtity are exceptionable, is a real believer. But we have this on our ſide, that it can hardly be preſumed infidelity itſelf will obſtruct the humble efforts of theſe ſchools, to put many in a train of acquiring a ſober and peaceful conduct for the good of ſociety; and among thoſe who hope for heaven's joys, the beneficence in favour of their fellow Chriſtians muſt afford them great delight.

In taking a comprehenſive view of the object, it is neceſſary to obſerve, that, however commendable induſtry muſt be univerſally acknowledged, there is no doubt, but that many young perſons, who have been hitherto employed during the ſix days in uſeful labour in manufactures, were ſo ill diſciplined in religious duties, that the ſabbath has been the day of leiſure to learn wickedneſs.

Thoſe who have ſuffered their children to treſpaſs in this manner, may be now induced to repent of what is paſſed, and to look forward with more comfort in the hope of ſeeing them become good men; and while they receive juſt impreſſions of religious duties, learn

to be the more contented in their ſtations, which may prove the beſt inheritance, comprehending both body and ſoul. "He that is taught "to live upon little," the produce of his own labour and induſtry, "owes more to his fa- "ther's wiſdom, than he that had a great deal left him, does to his father's care." In the preſent caſe nothing is in queſtion, but that the child ſhall learn to be a true worſhipper of God, and he will then labour with his hands for honeſt bread. He will then be a good ſubject in his proper line; whereas if he were left to chance, and his natural temper uncontrolled, he might be as ſtupid as an *Ox*, or ferocious as a *Lion*, with reſpect to that diſcipline of the ſoul, which depends ſo much on religious hope and fear.

The loweſt of the reaſonable world, are entitled to the ſocial means of improving *reaſon*, as neceſſary to *faith*, and a preparation for a life to come: and whatever is leſs than this, is a departure from the laws of humanity, and the duty of man to man!

Modes of Proceeding.

To remedy the evil of which we ſee ſuch numerous inſtances among the lower claſſes, *Sunday Schools* appear to be an admirable expedient

nedient for inſtruction in religious knowledge. This is one great end of the ſabbath; nor is there any reaſon to fear, there will be want of time for ſuch recreation, as may be neceſſary to the health of children: on the contrary, they may be more eaſily kept from doing themſelves harm, by being part of the day employed.

Though books are ſeldom delightful to children, much depends on the nature of the inſtruction given them; the manner in which it is given; and the perſon by whom it is communicated. If he finds the means of winning their hearts, by expoſtulating with them on the great advantage they will enjoy in attending to *inſtruction*, he will gradually introduce them to a knowledge of that ſtate of civilization, in which inſtruction is uſually moſt attended to. He will induce them to practiſe a civil treatment towards each other, and prevent that ferocity which generally marks the conduct of the vulgar: he will prove, that if they will try the experiment, the event muſt be happy. Such treatment will be found to have wonderful effects on the native ingenuouſneſs of children, and give them a principle of action toward their maſters and ſuperiors, which will render them the beſt of ſubjects.

This

This inſtitution may be conſidered as an object of a more important nature, from its tendency to humanize, as well as teach pure Chriſtianity, even where it goes no further than the Sunday. The zeal of ſome may induce them to extend their liberality in the great article of inſtruction, and the parents not in the moſt abject circumſtances, will naturally be led to exert themſelves in rendering their children more perfect, in the degree of what is neceſſary, than the Sunday only can give them.

In great towns, where a School of twenty or thirty children may be eaſily collected, there can be no difficulty: the benefactors will ſee what is paſſing; the parents will become the more ſober and attentive to their own duty, and the whole œconomy will be mended. In ſuch caſes, the charge of teaching, and conducting to Church, can be no object to intimidate the moſt cautious.

This cuſtom will have a tendency to further the progreſs of piety, by the example ſhewn by the children who are ſcholars, to ſuch other children as are in a condition ſuperior to that of availing themſelves of a charitable inſtitution. Moral and religious duties may be thus diffuſed, and the charms of piety captivate the tender mind, and promote the great cauſe of religion.

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The populous village may bid faireſt to be rendered the moſt manageable, from the children there being a more diſtinct body; their parental connections being alſo generally known. This may facilitate the execution of the deſign; but this, by no means invalidates the claim of the *citizen*, whoſe poverty induces him to avail himſelf of an inſtitution of ſo much uſe and benignity.

The immorality which gives occaſion for ſuch Schools, prevails in great towns and cities more than in villages. Temptations to thieving, and other examples in a ſmall community cannot operate in ſo malignant a manner as in large ones. In this view the metropolis being divided into pariſhes, may be rendered as manageable as the village; the latter will ſometimes be of ten times the extent of a city pariſh, and conſequently more difficult to collect the children, and return them to their home.

Mr. *Raikes* of Glouceſter, who firſt took up the humane and pious conceit, ſees the ſame ſpirit diffuſed through many parts of the kingdom, and a generous emulation raiſed. Human nature is the ſame, and the arts of perſuaſion may be employed as ſucceſsfully in one place as in another. Much good may be expected from the native ingenuouſneſs of children:

dren: their habits are moſt eaſily combated; the earlier they are put in a train, the more their imitative powers will operate, and very few of the ſcholars will exceed the age of ten or twelve years.

In regard to the metropolis, we find *St. Giles's in the Fields*, is followed by *St. Martin's in the Fields*, and *Limehouſe*, in all theſe caſes, as I underſtand, chiefly by the piety and zeal of the *clergy*. Whoever engages a proper maſter or miſtreſs, at a ſtated pay for the Sunday, finding benches and books, fire and candle, as may be agreed, and ſecures ſeats at their parochial Church, will not experience much difficulty in putting ſo many *fellow-creatures* in a train of being *Fellow-Chriſtians*. Though in the progreſs of theſe Schools, it is probable ſome other expences may be created in ſome places, there can be no reaſon to fear its exceeding the ability of thoſe who undertake the eſtabliſhment of them. There ſeems to be a little more wanting, which is reſolution.

The ſituation which calls loudeſt for ſuccour is the great city, where a number of children from ſix to fourteen years of age, are totally unprovided with employment. This is the caſe of thouſands in the metropolis; for though there are near ſix thouſand children belonging

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to parochial and other charity Schools, it may be computed, that there are as many more, for whoſe inſtruction no proviſion is made, and whoſe parents do not take ſufficient care of them. It is therefore moſt reaſonable to preſume, that the zeal of her citizens ſhould be called forth; for if we mean to diſtinguiſh ourſelves for *charity* as well as *opulency*, we cannot leave her diſtanced in this race of glory. If we neglect our own young poor fellow-citizens, we ſhall fall ſhort of doing the greateſt good, or preventing the greateſt evil; not only as they are citizens in the moſt abject ſtate of poverty, but likewiſe as we may prevent the breeding up recruits for thievery and proſtitution, with all the miſeries attendant on ſuch groſs violations of the Chriſtian law.

The mercy ſhewn, being under the immediate eye of the benefactor, muſt afford a gratification equal to any they can enjoy, in the performance of ſo eſſential a duty. The moſt conſiſtent plan ſeems to be, for each pariſh thro' the kingdom, to take care of its own poor children. Many there are in almoſt every pariſh, who do not come under the cognizance of overſeers of the parochial poor, and who, perhaps might not be duly inſtructed if they did. There are but few pariſhes, upon the compariſon,

pariſon, which have poor-houſes: they generally aſſiſt the poor in their cottages, and conſequently the inſtruction of the children is left to the parents, and if they are ignorant ſo will be the child.

In places where there are eſtabliſhed Free-Schools, it ſeems proper on this occaſion, to enquire how they are conducted; what is further neceſſary to be done to regulate them properly; and if they may be made to comprehend a greater number of ſcholars, though the eſtabliſhment ſhould be divided into different detachments. The congregating great numbers in one ſchool is very exceptionable, even if they are under the direction of people of the firſt abilities.

In thoſe pariſhes where there are no parochial or caſual poor children in diſtreſs, for want of inſtruction, the charity of the inhabitants may induce them to aſſiſt others that abound in this kind of miſery.

In regard to the facility of executing the deſign of this inſtitution, ſimplicity ſeems to be a chief object; but without *order* there can be no ſtability. If the nobleman, gentleman, or lady, whoſe manſion is on the ſpot, ſhould not always live upon their eſtate; if the miniſter or his repreſentative, lives in friendſhip with them,

them, it will very much facilitate the execution of this deſign; and even in places where there are jealouſies and parochial feuds, the piety and ſimplicity of this inſtitution may be an inſtrument of removing them, and promoting concord.

The yeomen and people of every denomination, in their reſpective pariſhes, may contribute their mite, and receive the benefit by the encreaſe of induſtry, the amendment of morals, and decreaſe of poor-rates.

The eccleſiaſtical eſtates of cathedrals, in their own manors, may be rendered tributary to an object of ſuch benefit to religion, in ſuch meaſure and proportion as the reſpective *chapters* may think proper: it is actually done in ſome places, under the condition of the inhabitants of pariſhes paying half the expence. Some cathedrals may poſſibly be able to do more.

In whatever ſhape the Schools are promoted, by the zeal of the clergy, or the aid of the laity, let us endeavour to break the bonds which have held us in the chains of iniquity, by ſabbath-breaking. This has been the beginning of many ſorrows and woeful ſcenes to many fellow-ſubjects, who aſcribed their deſtruction to this cauſe: let us remove it in their earlieſt days, and the effect will ceaſe.

To what a height theſe Schools may be carried, is evident from the example of *Birmingham*: this place has a twelfth part of the inhabitants of the metropolis, but giving employment to ſuch numbers of young perſons as their ingenious manufactures require, naturally renders the town ſo populous. By the laſt account I was favoured with, their Schools contained no leſs than 1394 children. All the clergy of the town, intereſt themſelves deeply in promoting this good work: indeed it is carried further than in any other place, not only by printed inſtructions to the viſitors appointed for their ſchools, from which I have taken ſome hints, but likewiſe by deputing part of that viſitation, to ſee that no idleneſs ſhall paſs in any part of the town during divine ſervice; ſo that in effect, they co-operate with the magiſtrate as well as the clergy, and go to the root of the diſeaſe of ſabbath-breaking. To whatever exceſs of ſtrictneſs this cuſtom has been carried in ſome former times, when religion was made a kind of ſtalking-horſe, there cannot be a meaſure more conſiſtent, than to prevent ſuch profanation as we continually ſee, of the travelling of the ſtage-coach, down to the butcher's

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ſhop every ſeventh day: In the laſt caſe we have at length catched a ſpark of that fire, by the butchers in White-chapel ceaſing to ſell any meat on the ſabbath. To whatever cauſe we owe it, this is the happy effect of an attention to a diſtinction of neceſſary to the preſervation of the ſabbath: and ſhould not this extend to ſhaving and hair-dreſſing, at leaſt beyond a certain hour, to be limited by the magiſtrate?

As to the purity of domeſtic life, the dreſſing of meat, will ſtill reſt with individuals: In the public dreſſing of meat, among bakers, one man can prepare for an hundred; and according to the deciſion of a learned judge, there is very ſtrong reaſon why the comforts of life ſhould not be withheld from the poor, ſeeing that the baker himſelf, if he pleaſes, may attend the public worſhip in the afternoon.

Our cuſtom of viſiting on the ſabbath day, is far beyond the reach of my humble animadverſion. Benevolent conviviality is piety; but careleſſneſs in not going twice to church, and taking no advantage of the day, by any ſerious reading or meditation, is a proof of our departure, not only from primitive Chriſtianity, but from the common ſenſe of our religi-

on, where people are really in earneſt with themſelves.

With regard to the number of Sunday ſcholars in one place, the next in rank is *Bath*, it being about 500, of the ſeveral diſtinct pariſhes and diviſions. For want of church-room, the children are all aſſembled in the Abbey, after the evening ſervice; prayers and a ſermon being appointed expreſsly for their inſtruction, and paid for accordingly. Many of the parents attend on theſe occaſions. Though this mode may not anſwer ſo well as if they were divided into ſmaller numbers, it conveys a proof of the zeal of their benefactors, and it may be inſtrumental in ſupport of a good correſpondence between the reſpective ſchools of that city and the maſters and miſtreſſes of them. Good order being thus ſupported, the beauty of holineſs may be promoted; but it certainly requires good regulations, and the exerciſe of authority, to preſerve ſtrict ſilence and decorum, that the children may make reſponſes in as regular a manner as poſſible: all the clergy of that city intereſt themſelves in the Schools.

In addition to the pious part, there is alſo a School of induſtry for *fifty* of the children. A maſter and miſtreſs, at the rate of 30l. per annum are provided, and they alſo are paid ten

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per cent. on the value of all the work done. In the mean time, the whole produce of the labour is given to the parents of the children; and by this judicious diſpoſition, they are in effect working for their own bread; a circumſtance which has not been uſually attended to in charitable inſtitutions.

It is generally underſtod, that a child from eight to ten years of age, may earn from 8d. to 18d. per week, by ſpinning of *jerſey*; and it is remarkable, that in *Hertfordſhire*, though abounding in arable land, with very few ſheep upon it, the children of the poor are generally employed in ſpinning, which is ſo eſſential to our woollen manufactures. This prevails ſo much in the north of England, that I am told of a gentleman of 2400l. per annum income from his lands, whoſe poors-rate does not exceed 10l. yearly; whereas many in London pay as much on a houſe of 90l. rent.

In regard to *Bath*, it was found that ſome of the youngeſt children, could not earn above 4d. or 5d. a week. As an encouragement to the parents of ſuch very young perſons, and to the children themſelves, their benefactors give them clothing; but it is to be worn only on the ſabbath day, with condition that if they attend punctually, work diligently, and behave pro-

perly, at the end of the year it ſhall be their own.

If the ſubſcription were large enough, theſe Schools might extend to the eſtabliſhment of ſuch Schools of induſtry for all the Scholars. The trueſt meaſure of induſtry is found in domeſtic life, under the eye of the parent, who depends for his bread on his labour: but in this caſe it appears, that there is the faireſt proſpect of advancing labour, cleanlineſs, and the fear of God.

For the honour of *Bath*, I alſo found a certain code of inſtitutes digeſted, giving ſuitable inſtruction to the parents, in behalf of the children. From this I have taken ſeveral hints, preſuming it may become a general rule, as an article very eſſential to the ſucceſs of this enterprize of the Sunday Schools; for if the example of the parent does not co-operate with the labours of the benefactors, the event will be rather precarious.

Committee, Viſitors, and *Rules.*

Wherever there is any conſiderable collection of children in theſe Schools, it is neceſſary, there ſhould be ſome kind of committee appointed to ſuperintend them: ſuch committee need not be numerous, nor the meetings

meetings often; this will depend on circumſtances. In ſome places where the number of Scholars is ſmall, the committee may centre chiefly in one perſon, the clergyman, the gentleman of ſentiment, or ſome pious lady. Upon the ſame principle it may be no leſs neceſſary to the happy œconomy of theſe Schools, that *viſitors* ſhould be appointed; for even where only one perſon viſits, it may ſerve as a check, which will be of great ſervice.

The clergy who reſide in the reſpective pariſhes, will often be the perſons to whom the object muſt neceſſarily be referrred in the laſt reſort, particularly when the children attend divine ſervice. Theſe will be the moſt proper perſons, whatever aid they may require, from thoſe who have leſs duty to perform in behalf of the poor.

When theſe children are congregated in the houſe of God, proper notice ſhould be occaſionally taken of the deſign of their being there; and maſters and miſtreſſes who attend them, be encouraged in the ſight of their fellow-pariſhioners, in the diſcharge of their duty towards the children. No encouragement of this kind ſhould be omitted.

As this religious undertaking depends ſo much on the countenance and inſpection of

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the clergy, and that ſo many of them muſt be aſſiſted before it can make its progreſs through the realm; time muſt be allowed for its gradual advancement.

In order to ſecure the event the more effectually in every quarter, it might perhaps be an advantageous ſtep, if the parochial clergy were to make an addition to their uſual report to the Archdeacon, on his annual viſitation, of the ſtate of their Schools, their number of Scholars, with the progreſs and good effects of their reſpective eſtabliſhments. This might add to the dignity of the Schools, ſimple as they are in their foundation; but to be rendered permanent, they muſt be conducted with order. If this were done in proper form, the Archdeacon might ſend his collected reports to the Society for promoting Chriſtian knowledge. The clergy who needed ſuccour might alſo make it known, by application to the perſon having the largeſt eſtate in the pariſh, who would be intereſted in the welfare of his poor. I lay no further ſtreſs on the making ſuch report to the Archdeacon, than as it might tend to order and ſtability.

Maſters and *Miſtreſſes*.

In the progreſs of this buſineſs, it is a matter of the firſt conſideration, to make as fit and proper

proper a choice of maſters and miſtreſſes as the nature of the caſe will admit of; not of ſuch perſons as in common life are often elected, merely becauſe they ſtand in need of a ſupport, for this would be a proſtitution of the deſign; but ſuch as have a good moral and religious character, and who might act upon principle. They muſt have a ſufficient degree of knowledge of what belongs to *reading*, and patience and ability to inſtruct, with ſuch a ſenſe of duty as Chriſtians, as may anſwer the purpoſe intended. What may be chiefly recommended to them, is to peruſe and conſider with attention, the lectures they are to read, and the leſſons they are to teach. If, for inſtance, they make *this tract* their own, by reading it often, they will diſcover that it is not merely to teach children to *read*, but alſo to give them ſuch impreſſions of religion, as will by degrees, open their minds to the importance of learning, that which will make them happy, in expectation of good to come, even by the mercy of God to ſave their ſouls. Men and women are but children grown; and what are thoſe who have not been inſtructed, "and their necks *religiouſly* bowed down from their youth?"

The matter here collected and digeſted, whether in lectures or ſtories, is intereſting.

ing, and diveſted of all conceits that a child will learn to deſpiſe. The leſſons are worthy the ſtudy and continual contemplation of all *Chriſtians*, adults as well as children, as that on which eternal happineſs depends; and their meaning may be comprehended by a child. Many of them derive their authority from the Son of God, and his immediate followers, which is the higheſt the world ever knew, or can know. Whether they reſpect moral or religious duties for our preſent conduct, or the certainty of a life to come, nothing can give us more ſolid ſatisfaction. To judge from the wonders before our eyes, even in the growth of trees and grain, we may be aſtoniſhed: when the buds of the tender herb ſpring forth from the earth, or the eagle mounts beyond our ſight:, every part of nature is replete with infinite power and goodneſs. What is the man, who regards not his moral laws as object of reverence? "Could any thing "have endured if it had not been the will "of God? *Hell* is naked before him, and *de-* "*ſtruction* hath no covering: —but thou ſpareſt "the obedient, for they are thine, *O Lord, thou* "*lover of ſouls!*"

If the maſters and miſtreſſes are religiouſly inclined, as we may preſume they will be, they

they muſt conſider ſeriouſly the importance of their charge. By contemplating the value of the ſouls of the poor children in the ſight of God, they will take the advantage of his good Providence, in making themſelves inſtruments in his hands for a work deſerving of their utmoſt watchfulneſs. To nouriſh the tender plant in its growth, were it only during the hours they engaged to watch and refreſh it, that it may grow to the ſtature of religious beauty, muſt be pleaſing in the ſight of Heaven.

Viewing with attention the order and œconomy recommended, the maſters and miſtreſſes will ſee the propriety of making the leſſons very ſhort; and ſhort as they are, the neceſſity of their being repeated often, to make an impreſſion as they go on. It is only drop by drop, that a bottle with a narrow mouth can receive a little of any liquor; if it is poured in quantity it is loſt. This alluſion holds in the ſtrongeſt manner with regard to children, and no maſter or miſtreſs ſhould ever loſe ſight of it.

It ſhould be further obſerved, that a child may have a good natural underſtanding, and a bad memory; and a very good memory, with a ſlender underſtanding: in both caſes care is neceſſary not to go too faſt; for if either is left out of the chace, the leſſon cannot be half learn'. In the common concerns of life, it is

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by gentle degrees, with good inſtruction, we view the world as the work of an Almighty Creator; and the life of man as the greateſt wonder: we muſt allow time for children, and rouſe them by emulation and imitation.

From learning what it is to thank any body for any thing, the child may learn to pour out his heart in ſtreams of gratitude, for his inſtruction for his ſoul, as when raiment for his body is given him; but this can be done only by ſlow paces; by the patience, virtue, and good ſenſe of maſters and miſtreſſes. Thoſe who undertake to teach the firſt rudiments of religious duty, and thoſe virtues on which the peace and happineſs of life depend, ſhould have much of the father or mother about their hearts, and remember the admonition given by the wiſe man. "Train up a child in the way "he ſhould go, and when he is old, he will not "depart from it." Hardly will it be ever found, that any perſon ſo bred, has departed from ſuch way, without returning again to a ſenſe of duty, and amending his ways. The wiſdom of this ſaying is ſo far juſtified, that we ſeldom find our firſt impreſſions are ever totally effaced, or that any perſon who has had a religious education, becomes accompliſhed in iniquity. Upon the whole, what-

ever melancholy proofs of a falling off from virtue may be produced, the impreſſions made by ſuch an education are of the greateſt moment to every accountable being. He who never was taught goodneſs, is rarely diſpoſed to practice it. But, behold, what is the reſult! "Though he dance to the harp, and "rejoice over his wine, his ſtrength ſhall be "hunger-bitten, and deſtruction ſhall be at his "ſide: he ſhall be driven from light into "darkneſs, and chaced out of the world. His "remembrance ſhall periſh from the earth, "and he ſhall have no name in the ſtreet." Moſt certain it is, that from whatever cauſe the wickedneſs ariſes, the unrighteous cannot die the death of the righteous, nor his laſt end be like his.

Such ſentiments as theſe will make maſters and miſtreſſes, from religious principles, as well as natural affection, attentive to the welfare of the children under their reſpective care, and rejoice to ſee them in a happy train: and, as a conſequence of it, they will ſpeak the language of their hearts to the viſitors or directors of the Schools, whenever they ſee any thing amiſs, and they will deſire to receive directions how to correct it.

There is one ſhort way of getting quit of ſtubborn or perverſe children, which is to diſcharge them; and if no good can be done by admonition, nor by the entreaties nor example of good maſters or miſtreſſes, nor of their good fellow ſcholars, they ſhould not be permitted to do any injury to the ſchool, or fellow ſcholars, from any partial conſideration. Such partiality would be one of the greateſt evils that could happen.

At all events, the maſters and miſtreſſes ſhould endeavour to win the affections of the children, as far as piety and attention will aid and aſſiſt them. But from the moment they ceaſe to preſerve ſuch a diſtance as is neceſſary for the ſupport of authority, they will become the leſs able to convey inſtruction.

Where the rod cannot with propriety be uſed, the moſt ſerious admonition, in the preſence of the children may be employed, and a proper prayer or penetential hymn be repeated. Standing on a ſtool in a corner for a certain time, and in ſome caſes, with a label hung round their neck, ſignifying why they ſtand there, or ſuch other gentle chaſtiſement, may be tried before the extremity of expulſion be uſed. Some children, may be ſo perverſe as not to be conquerable by ſuch means, but it may

may be hoped the inſtances will be few, and an error on the tender ſide may be leſs an error, than in the contrary extreme.

The tenderneſs due to children, cannot be expreſſed in a more rational manner, than by adapting their taſk to their reſpective capacities, ſo far as theſe can be diſcovered. The leſſons which I have recommended, may at firſt view appear too ſhort; but the great object is to make the child comprehend what he reads. This may be practicable, when ſhort leſſons are given, and frequently repeated and explained. The better he underſtands the meaning of his leſſon, the more eaſy and pleaſant it will become. The child who excels in memory and comprehenſion, may be equal to two or three ſuch leſſons at a time.

The capacities of children differ ſo much, that I have been told of a boy who learnt the alphabet in a day; and I have heard a Sunday School girl of ſix years of age, repeat the whole of a long chapter in the New Teſtament. Though this was accompliſhed by the powers of memory, I was as well perſuaded, that ſhe did not underſtaud the meaning of what ſhe repeated. As memory differs much in different perſons, ſo does the faculty of conception: and the plan of proceeding with the individual ſhould

be calculated accordingly. The child not being perplexed by any language beſides his mother tongue, the improvement of reaſon may follow the more rapidly; and being poor, he may ſo far enjoy an advantage over the gentleman Latin ſcholar. As to the matter to be taught; the doctrine of duties, and how to act an honeſt part, is more important than any other. To teach the child how to behave with affection to the cauſe of virtue;—to ſhun evil, and do good;—to addreſs his prayers to God with attention,—and to prevent his falling into temptation, is the readieſt way to enlarge his ideas. Children are generally more ſuſceptible of impreſſions of right and wrong than is vulgarly imagined, in ſome meaſure proving how natural religion is to the mind.

Chaſtiſement.

It ſhould be carefully noted, that the ſeverity which may be proper to the rougher ſpirit, will wound the tender heart, and violate that generoſity, which is the moſt amiable quality of the mind: a ſenſe of ſhame will work on ſuch a child without the rod.

Here it ſeems neceſſary to obſerve, that the *ſabbath* being ſacred to peace and devotion, whatever puniſhment may be inflicted on that

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day, it muſt not extend to the ordinary caſtigation: The puniſhments (a) muſt be of a different nature. At no time does the ſlippant uſe of the rod operate advantageouſly in making good men, though it may ſometimes contribute to the making good ſcholars.

Inſtruction in Chriſtianity.

This great object is to teach the children Chriſtianity, and how admirably divine that inſtruction is, which has the utmoſt improvement of the heart for its object, and eternal felicity for its reward. Under this impreſſion, the taſk of teaching, as well as learning, derives a dignity and uſefulneſs, which may render the duty pleaſant.

This deſign ought to be the more honoured, becauſe it is brought down to the ſtandard of a child's capacity. To inſtruct children to ſhew mercy, and to do juſtice, and to walk humbly before God in the knowledge of *Chriſt*, is an office with which the teacher may plume himſelf, as being exalted by the hand of God, as an inſtrument in promoting the happineſs of the community.

The office of the maſter or miſtreſs is confined ſimply to reading, and teaching Chriſtian duties. What theſe children will learn,

(a) See page 26.

as Providence may diſpoſe of them, when they go into the world, is a diſtant and diſtinct conſideration. WRITING is not of a nature proper to be taught them, nor would it be conſiſtent, if it were, for the ſabbath-day.

In the great view of this inſtitution, nothing is more demonſtrable, from the conduct of ſome of the immediate followers of our Lord and Saviour, that true religion and labour walk hand in hand. As in all conditions life paſſes away like a ſhadow, and the fear of God is at once the duty and happineſs of man, let the child learn from familiar details, which relate to moral and religious duties in common life, that which is moſt eſſential: It ſeems to be of very little uſe to diſtreſs his mind, with repreſentations of characters of a dark complexion. Though warned to guard againſt evil communication, he will ſee too much of the wickedneſs of the world when he gets into it. Experience and obſervation ſhew that light is ſet againſt darkneſs; truth againſt falſehood; juſtice againſt injuſtice. If he diſcovers the charms of gratitude and generoſity; deeds of deceit and evaſion, fraud and injuſtice, thievery and violence, will appear in all their native horrors.

Amidſt the evils with which life is beſet, and of which he muſt neceſſarily be informed,

Entry of Scholars of the SUNDAY-SCHOOL of the

Begun An

Name { if an Orphan ..... O. if has had the small Pox ..... p.	Age. Years. Mo.	Father's name, or Mother's name if a Widow.	Number of his or her Children.	To wh bel

N.B. The first blank for Boys or Girls supposing the Entry distinct. O.

Each page is intended for 6 Children only. — The 2.d & 3.d Line sup

nno Domini 17

e Parish of _____ in the County of _____

hat Parish belonging.	How usually employed.	Child when admitted.	When discharged.

he will underſtand alſo that virtue does not proclaim herſelf on the houſe-top, and conſequently that there is a great deal of virtue in the world, which thoſe find out who ſeek for it. The eſtabliſhment of theſe Schools will be one proof of virtue, both in thoſe who ſhew, and thoſe who receive the mercy offered.

Entry in a Form preſcribed.

It can hardly fail of the end propoſed of facilitating the execution of this deſign, to have a book already formed, in order for the entry of the ſcholars. The maſters and miſtreſſes will appear to the more advantage, as well as the ſcholars. This I propoſe to be ſold with a reaſonable profit to the ſeller. The ſame being divided in columns, contains, Name; if an orphan, O.—Age—When admitted—Parents names—where living—what pariſh—how many children they have—how uſually employed—Child when diſcharged.

The Ages of the Children.

The common notion is, that the ages of children for Sunday Schools, ſhould be between ſix and twelve years. In ſome of theſe ſchools, they receive young women grown, to learn to read. This may be very proper in the village

or

or town, where characters are well known; it could hardly be safe in the *metropolis*. As to young men, they do not appear to have any such ambition: if they have not been taught in their childhood, they seem to prefer ignorance, or to obtain instruction through some other channel; and it seems to be most natural that they should seek it under other masters, or peradventure the same teachers, at different days or hours. I cannot but consider it as a benefit for every person to learn to read.

Number of Scholars.

The hand of Providence is often displayed with a sovereign bounty, even in the most simple occurrence: these *Schools* appear to be of this kind, and it seems necessary that they should be guarded by one of the choice instruments in the hands of God, *the discretion of man*. The duty relating to them, must be performed with justice and judgment. For this reason, I conceive that no School in city, town or village, on any consideration, should exceed the number of *thirty*: I rather wish to see them confined to twenty scholars, that so much the more justice may be done them. The example of Schools for the higher classes

of

of the people, where the computation is made on how much may be gained by the greater number, can be no rule in this caſe. In our humble attempt, we muſt attend to the humble inſtruments we have to work with. It may be alſo conſidered, that in very few places, will there be any public room, where the children can be aſſembled, and the apartments of the teacher will generally be ſmall. In the metropolis the ſmaller number is recommended, with a view to their being accommodated at church: in general the moſt fit number ſeems to be *twenty*.

It is probable, that in ſome caſes, both huſband and wife may be qualified to teach; and if they have two rooms, the man may take the boys, and the woman the girls. It is moſt proper they ſhould be ſeparated, that the emulation may be between boys and boys, and girls and girls. If they were mixed, the boys would be the leſs manly, and the girls the leſs modeſt.

Time to be kept in the School.

When they have learnt to read, to ſay their prayers, and the catechiſm, they may flouriſh moſt naturally under the roof of their parents; and therefore the ſooner they are returned to them,

them, to ſhew an example to their brothers and ſiſters, the better, provided ſuch parents are ſober perſons; otherwiſe, it may be moſt prudent to invite the children to attend the School for the longer time every Sunday, at leaſt to accompany the ſcholars to church.

Cleanly Appearance.

One of the chief difficulties in this enterpriſe, will be to produce all the children in church with whole garments; ſome of them will be ragged, from the extreme poverty of their parents; but none of them need be filthy. Their locks may be combed, their hands and faces, and whole perſons waſhed: for the reſt, the pariſh officers muſt make the greater exertions, to obtain clothing: and the greater exertions the parents themſelves make, the better chance they will have of being aſſiſted, as a reward of their efforts. The children themſelves muſt endeavour by ſpinning, knitting, and other means, to obtain clothing: Their opulent neighbours may contribute. Every circumſtance combining in favour of the children, it may be hoped, that in very few caſes, they will be long without fit raiment. Being clad in clean and wholeſome garments, they will entertain an eſteem

for

for themſelves, which they can not enjoy, while they continue in a ragged and filthy condition. In caſes where clothing is given them, to be uſed on the ſabbath-day only, according to what is done in ſome inſtances as at Bath, it may be of advantage.

The Book, or Books to be uſed.

Every Sunday School, reduced to a regular œconomy, may be preſumed to have ſomething peculiar to itſelf, according to the ſentiments of thoſe who direct. The inſtitution may be brought to that maturity as to go deeper in this inveſtigation. The general principle and outline may be marked out; and the book by which the maſters and miſtreſſes, and parents, as well as the children, may be moſt edified, to the end of their lives, muſt be the moſt valuable book.

The greater part of our teachers in ſchools, preſent children with the ſacred volume at ſo very tender an age, that they cannot be ſuppoſed to underſtand, and conſequently not to reliſh it. This practice ſeems to be attended with many diſagreeable, and ſome pernicious conſequences; for it is apt to create a diſreliſh, eſpecially when the taſk is large, and

nothing

nothing conſidered but the quantity of reading, which of all abſurd ities is the greateſt. It is not only the ſentiment, but the language, which muſt render the Scriptures in general, the leaſt fit book for the *firſt* ſtudy of children, except it be in ſhort detached leſſons. By degrees ſome whole chapters may be preſented to them, but theſe ſhould be choſen with an accurate diſcrimination. Nothing can be more impolitic than to render the Scriptures cheap, whether in the eyes of children or adults.

The proper mode of reading the ſacred volume, from the learned ſtudent down to the inhabitant of the cottage, requires much more attention than has been uſually ſhewn. If the New Teſtament contains the words of eternal life, and the temporal conduct of mankind depends on their belief of thoſe words, ſhould they not be clearly marked out, and taught with a peculiar ſolicitude? If the forming a principle depends on them, and if on that principle a ſtate ultimately depends *for its ſafety*, let us adopt the beſt method. There are paſſages of great moment to be learnt, but I cannot conceive it right to begin with them; the children ſhould rather be firſt familiariſed to moral ſenences, and duties which are reduced to action every day.

The

The more manly the book, being conſiſtent with the riſing apprehenſions of children, the higher eſteem it will be in, and the more ſubſtantially uſeful, both to parent and child, from generation to generation. It can be no objection, that it contains the rudiments of reading: if it pleaſes thoſe who are in the dawning of their reaſon, as well as ſuch as flouriſh in its meridian brightneſs, it acquires the greater value. The leſſons moſt reliſhed by children, after they leave the ſchool, will be the beſt ſuited, as promiſing fair to retain a ſhare in their eſteem, during their whole lives; and as their reaſon is every day improving, regard ſhould be had to it. In effect the learning to read, is with a view to their learning their religion, and with it the true rule of life and manners.

In regard to the propriety of introducing ſtories or fables, they ſhould be founded in truth: whatever carries with it an abſurdity, againſt which reaſon revolts, is as ill ſuited to the infant mind, as to maturer years. Nothing is beautiful, ſays a French writer, that is not *true*, true in the nature of things; for truth ought to prevail even in *fable*: the bird muſt not fly without wings, nor the man walk

without legs. We mean to teach truth, and cultivate reaſon.

Proverbs.

In reſpect to the *proverbs* contained in the book of wiſdom, it might be happier for us, if they were more ſtudied, and made an eſſential part even of the moſt polite, education. Many of them are eaſy to underſtand; others may be explained: they are ſo far from being rendered obſolete by their antiquity, it gives them the greater ſanctity. They correſpond exactly with the ſublime moral precepts of our religion, and the purity of our *faith*, and not leſs with the religion of nature. We cannot conſider man in any relation, as a moral and accountable agent, but this ſyſtem of duties meets him as a friend. It is an admirable mirror to the ſoul, anſwering to every conception of the heart: it is worthy of eſteem in every country, as a wonderful compoſition.

We may at the ſame time grant, that the oriental phraſeology is ſometimes difficult to ordinary conceptions; but the more difficult the ſenſe, it often takes in a greater compaſs of knowledge and inſtruction. Some of theſe, *proverbs* in their moſt obvious ſenſe, meet the underſtanding

derſtanding and apprehenſion of a child. It is ſaid, "He that haſteth to be rich hath an *evil* "*eye*, and conſidereth not that poverty ſhall "come upon him." The firſt impreſſion which we receive in common life, is the vulgar adage, that "Money is the root of all evil;" and this adage is ſo far vindicated, that we ſee vice continually grow from it, as if it were the genuine root; though if properly uſed, it is alſo the inſtrument of virtue and happineſs.

This apothegm correſponds alſo with another, which ſays, "He that haſteth to be rich "ſhall not be innocent." An impatience of gain produces fraud, and many evil devices, and is continually productive of diſtreſſes of various kinds. Thoſe who are *in a hurry* about any thing, ſeldom do their work well: and he who is in haſte to be rich, viewing objects through a falſe medium, will be often tempted to act ungenerouſly, if not fraudulently. If "man's life conſiſts not in the abundance that "he poſſeſſes," as the goſpel declares, and we all know, we ought to be on our guard, wherever riches are concerned.

But what is meant by having an *evil eye*? This expreſſion alſo is ſometimes introduced in common converſation, in alluſion to envy and

evil deſires. In the Eaſtern world ſome of the nations carry this idea to a very ſuperſtitious height. When I was travelling in *Perſia*, I once alarmed the women and children of a village, whoſe bread depended on their *Silk Worms*, leſt I ſhould have an *evil eye*. Taking it for granted, that I was not a believer in *Mahomet*, they imagined that I might have an *evil eye*, and blaſt their *Silk Worms*. Such ſuperſtition I know prevails in Portugal, extended even to the unfortunate who ſquint. They have it alſo in Wales!

In the more enlarged and true ſenſe, we know that thoſe who make an idol of gold, and love money, above all other things, would blaſt their neighbour's corn by a look, if they could ſell their own for ſo much the more. In this caſe, we may diſcover much ſenſe comprehended in few words.

In common with other writers on *duties*, I have adopted ſeveral proverbial ſentences for the uſe of theſe children, confident that they are fit ſubjects for their growing apprehenſions; and that when they are advanced, theſe will remind them, not only of their earlieſt days, when they learnt to read, but alſo convey inſtruction to them, when their locks are grey.

Prayer.

Prayer.

It ſeems moſt proper to begin the School duty at a certain ſtated hour, with a prayer. If it is ſhort, it can be no impediment to the giving inſtruction in reading, and it certainly will be a means of promoting the dignity and efficacy of the Sunday-morning aſſembly, to uſher it in with ſuch a ſolemnity: but no ſcholar ſhould be put on this duty till he or ſhe can read well, and has previouſly ſtudied the prayer, ſo as to comprehend the meaning of it. Till this can be done, the maſter or miſtreſs, if they are wiſe, will perform ſuch part of the duty, even to conſult the clergyman, as to the proper emphaſis and expreſſion.

The *neglect of prayer* is a neglect of the firſt magnitude, whether conſidered with reſpect to the individual, who is omiſſive in this duty, or in the deplorable effects reſulting from it. The conſequences are ſo very pernicious, there are many of our fellow-ſubjects who cannot repeat the *Lord's Prayer*, as I well know. The remedy, under God, is in our hands, particularly if we purſue the plan of the Sunday ſchools. But if we do not alter our rule of conduct, we never can teach the rich nor the people what belongs to *principle*,

as founded in *religion; and in what elſe can it be founded, to be depended on?* If the gallows reaches not to ſuch want, it is reſerved for a judgment to come. Without a principle founded in virtue, there can be no ſolid comfort in the human breaſt! The ſoul cannot enjoy that peace, which exceeds in value all human computation. If attention to morals alſo, conſtitutes the eſſence of public tranquility, wherever it fails, diſorder and diſtreſs to a government will enſue.

Let us hope, that the humble leſſons given to the poor, in duty to that God, who is no reſpecter of perſons, will, by his grace and inviſible operation, influence us all in our ſeveral circumſtances and relations.

The propriety of Lectures, Stories, and Prayers.

While children are learning the alphabet, and to ſpell, or read imperfectly, they can receive but little moral or religious inſtruction, except by that which is read to them. Even when they have made ſome progreſs, the more their minds are enlarged by *inſtructive ſtories*, the more they will apply to their book, and make the moſt of their time. I have, therefore, introduced

troduced ſome *Lectures* and *Stories*. Theſe making a part of the children's book, they will eſteem it the more, and may think it valuable enough to preſerve: It will be the more ſo for its containing the *alphabet*, which in good time they may teach their own children. The lectures and ſtories, though intelligible to a child, being of a manly complexion, may be read at any time, or in any place, with reſpect theſe ſcholars or their parents.

The prayers are ſuch as may be remembered through their lives; and as the firſt they learn, it may be hoped, they will carry them even to the grave.

To render this undertaking the more complete, I apprehend the *Lectures* may be of benefit to the cauſe, not only for the inſtruction of the children, but alſo for the gratification of the teachers. The children who have made ſome progreſs in their reading, may make themſelves acquainted with the lectures, which their book contains, to their improvement, during the courſe of the week.

Beſides the *Lectures* contained in this little volume, I recommend the *Diſcourſes in the Father's advice, being an abſtract of my virtue in humble life.* Theſe diſcourſes will be found well calculated for the parts which theſe children may act, when they get into the

world.

world. That work is now comprehended in a pocket-volume, confined to religion, and the relative duties and offices of domeſtic life; and being the dictates of a father's heart, in no higher character, as to this world, than a farmer of the lower claſs, it may be preſumed it will draw the attention of the children, and not leſs of their parents, whoſe good muſt never be loſt ſight of. Such leſſons, drawn from the events of common life, regulated by the ſublime precepts of Chriſtianity, ſerve equally as inſtructions for the behaviour which reſpects both worlds, not confined to either ſex, though ſome of the diſcourſes more immediately affect the females. The language of them may in ſome places appear rather above the apprehenſions of children, but it is ſimple, and they will ſoon grow to the ſtandard of it.

Zeal of the Maſters and Miſtreſſes.

Much will depend on zeal. The good maſter or miſtreſs, who has the intereſt of the children at heart, and a general right apprehenſion of the duty of attending to it; will conſider them as Fellow-Chriſtians, as well as *ſcholars*; and in proportion as they are ſollicitous for

for the ſucceſs of their undertaking, they will put up their petitions to heaven, in ſome ſuch language as this: "*Moſt merciful and eternal God*, our Almighty Father and Friend, who through every age, haſt given teſtimony of thy goodneſs to all the children of men, look down, I beſeech thee, on theſe children committed to my care: give them healthy bodies, and underſtanding minds, that they may diligently learn to walk in thy paths, as thy faithful ſervants. Preſerve them from the evils of unbridled appetites and affections, that thy mercy may lead them through the dangers and temptations of their youth. Enable *me*, O Lord, to give them ſuch pious and uſeful inſtruction, and ſhew them ſuch a holy example, that they may never fall a ſacrifice to the guilt and folly of evil companions. Aſſiſt me in giving them ſuch impreſſions of thy righteous laws, that their own induſtry and application, under thy providence, may furniſh the means of their living in comfort.—O Lord Almighty, I implore thy mercy, to give them grace to obey thy commandments, that they may obtain the inheritance which Thou haſt promiſed, in the glories of thine eternal kingdom, through *Jeſus Chriſt* our bleſſed Lord and Redeemer!"

The

The committees having provided maſters and miſtreſſes, regulated their pay and duty, and furniſhed benches and books, or coals and candle, or whatever elſe may be agreed for as neceſſary, viſitors may be appointed, each to take his turn, or engage a proper ſubſtitute.

Recommendation to the Viſitor.

SIR,

1. You are particularly requeſted to ſee that the ſchool-maſters and ſchool-miſtreſſes being provided with neceſſaries for the conduct of their reſpective Schools, diſcharge their duty to the children; and you will carefully require,

2. That the maſters and miſtreſſes attend the children to the public worſhip, morning and evening, ſitting as near the children as convenient, in order to keep an eye over them.

3. That you will inform yourſelf, whether the children behave themſelves decently towards their maſters or miſtreſſes, and ſuperiors; and when at church, deport themſelves with reverence and attention.

4. How

4. How they proceed in learning to read and to ſay their prayers.

5. How they advance in learning their catechiſm.

6. Whether the books the children are ſupplied with, are kept as clean as may be, and when any are wanted, to furniſh an ample ſupply

7. Whether the children appear with clean hands and faces, and combed hair; being as tight and clean in their apparel as poſſible.

8. If any child is abſent from School, or comes too late, to direct the maſter or miſtreſs to enquire the reaſon of it, and minute it down in the book they are to keep for that purpoſe.

9. It is alſo requeſted, that you will minute down in your memorandum-book, any remark that you may think proper to communicate to the committee.

10. You are alſo requeſted to remind the maſters and miſtreſſes, that the children be taught as early as poſſible, a ſhort morning and evening prayer, ſuch as they may always remember, and uſe conſtantly at home; the parents being reminded of their duty to ſee their children ſo far kept in the fear

fear of God, and in obedience to them, that the effects of their inſtruction may extend to their morals, to the laſt hour of their lives.

Advice to Parents.

In addition to this viſitation of one or more of the committee, as may ſuit their convenience, it is propoſed alſo, to make a proper general requeſt, and admonition, to the parents of the children, which may be recommended to them to ornament their room, and have alway before their eyes, viz.

1. You cannot be unacquainted in what manner it has pleaſed the Almighty, to make his will known to us rational and accountable creatures. We ſee in numerous paſſages of the ſacred writings that he appeals to the hearts of men, which are ſo framed by his wiſe direction, that nothing is more natural than the love of parents to their children; and we are taught continually, that his love for the children of men, is even as a father's, who pitieth his own child. We are no leſs reminded of the love of the mother for her own offspring, when that emphatical queſtion is put, can a woman forget the ſon of

of her womb? as if it were one of the moſt improbable events in nature. It is ſaid yes: ſhe *may* forget, but God will not forget us. We have ſometimes heard of a woman's being ſo far loſt to all ſenſe of affection and duty, as to leave her child to periſh, but we ſuppoſe her to be abandoned in principle. It is moſt evident that one part of our duty as men, as well as Chriſtians, is to take care of our own children; to breed them up in the knowledge of the Saviour of mankind; of the conditions of their happineſs in this world, and what may harpen in that which is to come. This is the firſt and moſt important duty: It is that which falls in moſt with our affections, and is moſt expreſſive of our love for God and man.

2. You are therefore to conſider, that whilſt you perform your duty, by breeding up your ſons and daughters in the fear of God, and obedience to his holy laws, you muſt ſhew a good example to them as children. It therefore behoves us, on this ſolemn occaſion, moſt ſeriouſly to remind you,

3. That you do not break the ſabbath, by idling away any time in ale-houſes, or

elſewhere, but conſtantly to go to church, to thank God for his bleſſings received—to pray to him for future favour and protection,—and to hear your duty to him, to yourſelf, and your neighbour, in all reſpects explained

4. That you be cautious not to ſwear, nor uſe any improper or indecent language, particularly before your children; but teach them to reverence the name of God; to reſpect their ſuperiors; to do no harm to any perſon; but acting according to the true and genuine character, which diſtinguiſhes *Chriſtians*, do all the good they can to every body.

5. It is more particularly recommended to you, to teach your children to ſpeak the *truth* boldly, but modeſtly; to be honeſt, and to have a proper regard to their own character, which are conſiderations of great importance to them.

6. If you conſult your own intereſt with reſpect to both worlds, you will warn your children of the horrible baſeneſs of lying.

7. If any one of them ſhould bring home any thing belonging to another, you muſt correct the offender, and pointing out the danger

danger of tranſgreſſing againſt the laws of God and man by injuſtice, oblige them to carry back what they have ſo taken.

8. To keep them employed is the only ſure way of keeping them out of miſchief; and therefore give them as early an habit of induſtry as poſſible. They may be thus enabled to ſupport themſelves, and aſſiſt you in your advanced years, inſtead of bringing your grey locks with ſorrow to the grave. *Carding* and *Spinning* are never-failing reſources for employment; girls add needle-work.

9. Your children's connexions with a Sunday School, will make you the more known; and if you have a numerous family, and your wants ſhould be great, they may be the more eaſily relieved.

10. Be particularly cautious not to ſhew any ſuch deadly example, as to be overcome with liquor before your poor innocent children: if you ſhould teach them the ſin of drunkenneſs, it will lead to every other ſin, which brings ſo many wretched beings to a ſhameful and untimely end. Sunday Schools can avail but little, where there is bad example!

11. If you, or any of your family can read, at

all leiſure hours improve the minds of your children: hear them repeat their taſks, their prayers, and their catechiſm.

12. You will ſee the neceſſity of your children being properly chaſtiſed for their faults at ſchool, when they commit any: if there is any juſt cauſe for complaint, you may be aſſured, that the partiality of our committee will be rather on the ſide of the child, and that we ſhall not employ any fooliſh or tyrannical perſon as maſter or miſtreſs.

13. But you muſt forbear going to the School, that the maſter or miſtreſs may not be interrupted, nor be diſcouraged in the performance of their duty, which requires all their time and attention on a Sunday.

14. You may depend, that as we have no meaning or intention but ſuch as relates to your happineſs, and the preſervation of our ſcholars, we ſhall be careful that they ſhall not forfeit any advantage which they can receive from our ſchool. You may ſafely confide in our charity and humanity.

15. You muſt be ſenſible it is of the greateſt moment, that your children ſhould worſhip their Maker, the Lord of heaven and earth,

earth, or as it is commonly expreſſed, *ſay their prayers*, that is when they riſe, and when they go to reſt. It will be your part to enforce their attention to the meaning of the words which they utter, how few ſoever they be. You muſt be ſenſible the prayers of men are heard, not from the multiplicity of words, but from their being uttered in ſpirit and in truth: and that the keeping the attention awake, is the moſt important article in prayer. Attention is to be learnt: Mind what you are about, is the moſt common admonition in every part of life.

16. It is in your power to advance the learning which your child receives at ſchool, by taking care that he repeats the leſſon appointed by the maſter or miſtreſs, and by ſuch other aſſiſtance as you can give.

17. With no ſmall pleaſure we can inform you, that many of the parents of the Sunday ſcholars at *Bath*, expreſſed great ſatisfaction, on occaſion of their children aſking a bleſſing from them; a duty which they had not before the leaſt notion of. By degrees, the children will acquire a habit of piety in theſe familiar inſtances, and add ſo much to the comfort and peace

of parents, poor or rich, as it tends to reſtrain them from iniquity. Being accuſtomed to pray, they will have a fortreſs of defence againſt ſin; while thoſe who neglect prayer, will ſuffer very little remorſe from any thing they do, and plunge themſelves into deſtruction! "The prayer of the humble pierceth the "clouds, and till he come nigh he will not "be *comforted*, and will not depart, till the "*Moſt High* ſhall behold to judge righteouſly, and execute judgment;"—or as it is in another place expreſt, "Be not faint-"hearted when thou makeſt thy prayer." This is ſurely the way to proſper, and look forward with joy.

18. You may be aſſured, that no parent can further or excite the duty of attention towards a child, reſpecting prayer or any moral or religious obligation, without feeling his own mind enlarged and comforted.

19. The child who aſks a bleſſing of his parents, is reminded that the prayer of the *faithful* only can avail. To ſuppoſe that no care which he can beſtow will produce any good, can be the effect only of impiety or folly. If "the effectual prayer of a righ-"teous man availeth much," you may hope that

that purity of heart, and ſincere endeavours to be *attentive* on your part, will be accepted. If the ſcriptures did not aſſure us, that the bleſſing depends on our attention, common ſenſe would teach us that God is not to be mocked.

20. If you are attentive, on your part, you can hardly fail of ſucceſs, in the great article of preſerving your own children, than which nothing can be ſo grateful to the heart of a good parent, or more acceptable in the ſight of God, the Father of us all!

And may the God of all conſolation preſerve you and your children!

Diſtinction of Objects for the Schools.

I have only to add, that it is hardly to be conceived, any object of this kind can be carried into effect, without zeal on the part of thoſe who are to ſee it executed.---The propoſal is of ſo ſimple and humane a complexion, blended with ſo much piety and mercy, that we may hope every perſon of a religious diſpoſition, will make enquiry in his own pariſh, or diſtrict, if there are any children who are not taught the rudiments of their religion. The overſeers of the pariſhes reſpectively, are beſt qualified to give information of the

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the poverty of the pariſhioners, and what ſchools are already eſtabliſhed. Inhabitants who are not able to pay parochial taxes, from their having numerous families, or other ſuch cauſes, ſeem to be in moſt danger of neglecting their children: and whether they are ſoberly or viciouſly inclined, if their poverty is ſo great, good reaſon may be drawn for affording proper ſuccour to their diſtreſſed children. This muſt be the caſe in many pariſhes in the kingdom, and of many in the metropolis. Now is the time for the parties ſuffering, to make their wants kown, in this religious view: and now is the time for us to ſuccour thoſe wants: Let us do it with a willing mind, and an active ſpirit. Where there are *Charity* Schools eſtabliſhed, be their foundations more or leſs ſtable, it ſeems to be a duty to enquire into the management, no object being more expoſed to miſconduct. To this cauſe we may impute a great part of our preſent unprincipled manners. If our capital Schools for *learning* are deficient with regard to religious œconomy; we muſt not be ſurpriſed if Schools for the children of the indigent and laborious are frequently neglected.

If the quiet of the community, and the peace of God which paſſes all underſtanding, are thus ſubject to be wounded, and our hopes in temporal

temporal and eternal happineſs, are clouded with the horrors of darkneſs, let us make exertions, on this occaſion, to reſtore ourſelves to the brightneſs of goſpel light, and the glorious immortality which it preſents us!

J. H.

Further Obſervations on Inſtruction.

Inſtructions of this kind cannot fail of good effects, as the parents may co-operate with the maſter or the miſtreſs, and all parties with the clergyman, the patron, and the friend, to impreſs the minds of children with a ſenſe of the high importance of ſobriety, chaſtity, truth, juſtice, and charity. That this is the only way of rendering them good ſubjects to an earthly prince, and to the Almighty Sovereign of heaven and earth, on whoſe mercy we all depend, is ſo obvious, that without it they muſt be miſerable!

Let us purſue a regular ſyſtem of religious œconomy, in bringing up the children of the moſt indigent; and in the language of the ſacred writings, delight in ſeeing them "nurtured in the fear of the Lord." We may thus convert the loweſt ſtate of indigency into a bleſſing. Poverty creates humility, as riches promote pride, and

and pride militates againſt all religion. Let us hope, that by obedience in both conditions, we may experience the mercies of God.

Under every circumſtance the moſt manly of all habits is that of religion, pure and diveſted of ſuperſtitious fears, aud ill founded hopes: as the ferocity which ignorance introduces, operates againſt every noble principle of the human ſoul. Man being placed in a ſocial ſtate, the duties required of him muſt be according to his power of doing good, whether to the mind or the body of his neighbour; and an humble ſincere and grateful acceptance of that good will produce the peace and harmony of life.

The idea of *Sunday Schools* muſt ſtrike the mind of every ſenſible ſerious perſon, from the conſideration that if our religious duties were all in a proper train, the ſabbath day would as conſtantly call them forth, without any ſuch aſſiſtance. We know from very ſad experience, that the part of our religion, which conſiſts in reverence for the ſabbath, is loſt or neglected by great numbers amongſt us; and that it often proves the forerunner of the loſs of every moral, as well as religious principle. Let us then look up to this ſimple expedient of Sunday Schools, as a means

of

of reſtoring ſuch good habits, as will not only ſave many from the gallows, who might become a prey to it, but likerwiſe put thouſands, or tens of thouſands, in a train of living and dieing much happier, than they would, or could otherwiſe have done.

No man in his right mind, pretends that the opulent, and thoſe who move in the higher ſpheres of life, have nothing to do with the *morals* of the lower ; for though the latter are anſwerable for themſelves, ſo far as they have opportunities afforded them, of learning their duty in a country of Chriſtians; in the degree that any large portion of them are ignorant, and in bad habits, it becomes an univerſal duty to call them back, that they may reflect on their condition, and conſider *to whom they belong*. They muſt be taught that they cannot ſerve *God* and *Mammon*. If they are ſervants of the true God, they muſt worſhip and obey him, or they will periſh!

Whatever diſtinctions the world may make, virtue is the ſupreme good of man. Temptations to ſin, are as great in a proſperous as an adverſe condition. Whether the rich or the poor are in the worſt ſtate, with regard to a life to come, depends on their reſpective conduct. Both conditions may contribute to

to virtue. But forasmuch as the maſs of mankind are in a ſtate we commonly call poor, we may conclude it to be the ſtate leaſt expoſed to vice. What advantage riches may bring along with them, can be only as wealth is properly employed in alleviation of the miſeries of mankind: this only can make the paſſage to eternity ſmooth and untroubled! By this means only, can the wealthy avail themſelves of comfort, in that hour when all wordly diſtinctions ceaſe. In the mean time, the language of wiſdom is "*Give me neither poverty* "*nor riches; feed me with food convenient for* "*me;*" let me not be tempted to ſteal, nor yet "wallow in voluptuous pleaſures and delights, "unmindful of that tremendous hour, when I "muſt yield up my breath to him who gave "it. That awful day, is advancing towards "me with rapid and reſiſtleſs ſteps, when "my final condition through eternity will be "determined!"

This is the language of reaſon and religion common to mankind, while we truly revere the order of Providence, with regard to the diſtinctions which are ſo evidently of divine appointment. One man's bread depends on the ſweat of his brow, another's on his hands or head; and our proſpect of hap-

happineſs on our labours of love and mutual affection. Thus it is, that whether we live in greater or leſs comfort, as to our abundance of this world's goods, we may enjoy the happineſs of being faithful to our own principles, acting according to thoſe precepts which are contained in the law of life, the word of God. If this word of God is tranſmitted down to us in the New Teſtament, let us teach our children, and our children's children to read it, that we may all live and die in ſure and conſtant hope of a bliſsful immortality! For it is moſt evident, "*that in the diſ-*
"*penſation of the fulneſs of times,*" the Saviour of the world "*might gather together in one, all*
"*things, both which are in heaven,* and which "are on earth, *even* in Him." And whether we be the laſt or the firſt, or in the midway, of thoſe who truſt in *Chriſt*, it may be to the praiſe of *His* glory, and *our* everlaſting felicity. And let us hope that ſuch fulneſs of times, may proclaim themſelves, *among others*, even in this effort for reſtoring faith and obedence to his laws, in the perſons of the children of the poor, by the means of *Sunday Schools*. And that each in his pariſh, churchmen and laymen, will promote the honour

of God, in true piety and ſincerity of heart!

General Reflections on the mode of inſtructing Children.

Though I have placed the moſt ſerious Scriptural part of my Inſtructions, in point of pre-eminence, as the laſt leſſons, I do not conceive but that theſe children may learn the *Belief*, the Lord's prayer, and ten Commandments, before they are able to read them.

The memory and imitative powers of children come as ſoon as ſpeech, of which many young perſons give very ſtrong proof. No time need be loſt, but an eaſy taſk ſhould not be neglected; heavy ones need not be impoſed. Whatever is learnt ſpontaneouſly by the younger children, of the elder, is ſo much gained, though it ſhould not be in the order laid down.

When they come to a conſiderate peruſal, and to hear their *Leſſons* from the Teſtament explaned, for which a proper book ſhould be provided, the impreſſion may be the deeper from what they had previouſly learned by memory.

We uſually teach children the rudiments of their religion, as contained in the *Catechiſm*, though

though ſome parts of it require manly thought. The beſt reaſon that can be given for this conduct is, that they are every day advancing to manhood.

The *Catechiſm* cannot be the moſt proper leſſon to begin with, ſeveral parts of it requiring greater ſtrength of reaſon, than can be ſuppoſed to belong to a child of ſix to eight years of age.

In general it may be obſerved on the great article of inſtruction, that however *genius* may ſometimes dart forth, as the ſun from under a cloud to dazle or enliven, yet as this does not ripen the fruits of the earth inſtantaneouſly, ſo neither can *reaſon* be matured without *time*.

Good parts often diſcover themſelves early, and ſo do good tempers; but wit, which depends ſo much on the imagination, often occaſions ill-manners, or inhumanity. I have ſometimes ſeen that applauded in children, for which I thought the rod was rather neceſſary.

The want of reſpect for ſuperiors, and a right ſenſe of ſubordination, are ſome of the great complaints of the times, whether they relate to parents, maſters, teachers, relations or friends. The beauty of humility devoid of ſervility, in theſe days, is often defaced.

The child who is ſlow of apprehenſion, may notwithſtanding form a wiſe, and conſequently a virtuous man.

By whatever means it is ſought, the object purſued is *a ſenſe of duty*, and the benefits reſulting from it; and we ſhould be watchful to make the *means* ſuited to the *end*: above all we ought to keep the mind in an humble, though a chearful ſtate.

The common admonition is, *take care of what you ſay or do before a child*; intimating that there is in children an early ability to obſerve, remember, underſtand, and imitate; and what are theſe properties, but the very objects ſought? They are the properties of ſenſe and underſtanding, and ſhew themſelves in children on common occaſions, and in a greater or leſſer degree, on all occaſions.

It is impolitic in the great plan of inſtruction, to put children on making their utmoſt exertions, in things which cannot be of any conſiderable uſe to them, in the future part of their lives.

To encourage their learning to repeat a few very ſhort prayers, and ſome wiſe maxims, in proſe or verſe, ſuch as they may carry with them advantageouſly to the grave, will be of much greaer value, than the repetition of *whole chap-*

chapters, by the mere force of memory, which proves only that the memory is retentive.

Caution is neceſſary, that the powers of the mind be not worn too much, before they come to a certain degree of ſtrength.

In regard to the humble life, under our more immediate conſideration, it may be of uſe to caution teachers againſt impatience, or deſpair, either of thoſe children who are dull of apprehenſion, or of them who have ſo much vivacity, as to be not eaſily reſtrained.

It is with *Children* as with *men*, a quick conception ſtrikes, yet the *diſcretion* which denotes a ſolid underſtanding, and may be diſplayed profitably in the conduct of life, is beyond all the ſprightlineſs which gains an early reputation, and is ſometimes miſtaken for *fine parts*.

Where much vivacity is found, it is often attended with an equal ſtrength of *paſſion*, and conſequently ſubjects the party ſo much the more to treſpaſs, though there is more hopes of him, than of a ſullen ſtubborn fool.

Whatever the poor or rich may be taught, the *ſcience of duties*, which is uſually the leaſt attended to, is the moſt uſeful and important part of learning; and is common to every condition of accountable beings. As this takes in the whole of our exiſtence, and qualifies men for

both worlds, it is the one thing needful, of which ſuch emphatical mention is made in the ſacred writings.

If in the higheſt parts of life, it is a juſt remark, that "little reading and much thinking; little ſpeaking and much hearing, is moſt advantageous for improvement in knowledge," the maxim holds the ſtronger where bread depends on manual labour. In this caſe there cannot be much reading, but there may be enough for the great end and purpoſe of it.

Whether in childhood, youth, manhood, or old age, every thing ſhould be done with a certain eaſe and ſatisfaction; for theſe only can give a zeſt to life, and keep us in good humour.

The teacher ſhould therefore avoid, as much as poſſible, diſtreſſing the mind of the child. It is habit which makes virtue as pleaſant as it is familiar; and to live in peace and good humour is eſſential to virtue. To this end, that which may be uſeful to a *man*, ſhould be conſidered as moſt fit and proper for a child to learn, not that which may render him moſt admired for memory or addreſs.

What we learn in the firſt ſtages of inſtruction, is ſuppoſed to be the mere effect of memory and imitation; and therefore we are not uſual-

ly ſufficiently attentive to improve the reaſon of a child; but we often find it blended with reflection, and a ſtrong deſire of information which tend to improve the underſtanding.

Children, like men, weep and laugh, are joyful or mourn as events fall out, with greater or leſs reaſon; and though their impreſſions wear out ſoon, every day adds ſomething to the powers of reaſon to make them permanent.

While we treat children as ſuch, with parental tenderneſs, ſuited to their years, ſtill we ſhould remind them of *what it is to be a man*, and of that which will promote their happineſs in man's eſtate, and in a life to come.

If they are taught that good men are happy in life and death, and that nothing is more certain than death, or more uncertain than life, it ſeems to be the moſt effectual way to form their manners on religious principles.

The deſire of a religious death, is of equal moment as a religious life, and a natural conſequence. It is not the effect of fancy, humour, or fear, but one of the moſt ſerious wiſhes of the heart, and moſt conſiſtent efforts of the underſtanding, founded on a belief of the immortality of the ſoul; and that property without which it would be difficult to ſupport any degree of genuine civilization.

To

To familiarize, even to the mind of a child, the words and meaning of *the immortality of the ſoul of man*, ſeems to be the moſt early way of reſtraining him from wickedneſs.

The poor ſhould learn, that the beſt eſtate any man can enjoy, is a *good conſcience*, as this promiſes everlaſting happineſs, when the contrary is attended with miſery, not a wit the leſs for a man's being in the higheſt degree wealthy.

The great fault which now generally prevails, in every part of life, is this: when the period arrives in which mankind are to reduce what they learned in their childhood, into practice, they are apt to conſider the moſt important truths as childiſh leſſons, becauſe they learned them in their childhood! In humble life they have but few higher reſources, from which they can derive knowledge. Pride thus eaſily becomes a ſubſtitute, and from a notion of putting away childiſh things, they in effect lay aſide the moſt manly leſſons they ever learned: they know but little of the New Teſtament, and leſs of the Old.

If this were not true, we ſhould not ſee ſo many act as if they never had been taught any thing relating to their religion, or that the precepts of it were never intended to be reduced

duced to practice. This is one of the melancholy truths which draws a cloud over the immoral and irreligious world.

It ſhould be therefore recommended to theſe poor children, to preſerve their *book*, whether the old one, if not much worn, or to give them a *new one*, when they leave the School, with an injunction to refreſh their memory, to contemplate often what they learned, with a view to that period of life, in which they are to continue to walk before God in profound humility, and in conformity to thoſe very leſſons, which they ſucked in as it were with their milk. This ſeems to be the moſt probable method way of preventing their time being loſt, or their adopting falſe principles, and falling into pernicious practices.

While we are children, we think as children; but being under tutelage to act our part as men, the leſſon muſt be *manly* to be remembered, or what kind of creature will the *man* be?

As we advance we put away childiſh things, but not the leſſon which contains the ſcience of duties, for this in effect is to be more childiſh than children uſually are, and endangers our acting as if we *were to never be men*, or never had received any inſtruction.

From

From the moment we abandon our ſimplicity, the laws of heaven become irkſome to us, and the thought of obedience unpleaſant.

If we mean that the virtuous child ſhould become the virtuous man, we certainly ſhould endeavour to keep him in the way he ſhould go, from the cradle to the grave, taking every advantage of the improvement of his reaſon.

Sound principles and true opinions, are as eaſily learnt as falſe ones, when the mind is free and unprejudiced; it behoves us then to remember our earlieſt leſſons learnt in our innocent ſtate. It is on this ground that virtue takes root as ſoon as it is planted, and it will grow to maturity if attended to. We know, that where virtue is not planted, vice like a noxious weed will grow, and endanger every generous and pious thought.

In every view, we are admoniſhed to be careful to ſpeak the language of reaſon and religion, and no other; and to act a conſiſtent part, avoiding every thing that can corrupt the mind of a child, or give it a wrong bias.

Nothing is more ſuſceptible of impreſſions than the mind in childhood; and nothing can prove more ſtrongly, the importance of that beatitude, which promiſes eternal felicity to thoſe who keep others, underſtood to keep them-

themſelve alſo, in the paths of righteouſneſs.

The tenderneſs due to children, ſhould be exceeded by nothing except the reſpect due to their innocency, and the care of not offending it. This rule obſerved, would add much to the ſocial ſtate of matrimony, and the peace and happineſs of ſociety.

Upon the ſame principle, thoſe who are charged with the education of our youth of all conditions, ſhould conſider, that the laying a ſtrong foundation for virtue and religion, is the only ſure ground, on which to build the hope of ſolid happineſs in either world.

It may be alſo remarked, that the teaching a right underſtanding of the Scriptures, ſo far as reſpects relative duties, and a ſteady faith in the promiſes of God, ſhould make a part of the daily exerciſe of ſcholars, in the higheſt ſenſe and moſt ſerious manner; and the books uſed for this purpoſe, being well choſen, ſhould ſtand in higher eſtimation than *Virgil, Horace or Homer*, however neceſſary the learned languages may be in ſome few profeſſions.

This method only, can introduce *principle*, religious faith, and ſober practice, and preſerve the community in a ſtate of quiet, peace, and felicity.

P. S. A-

P. S. Among the various inſtitutions, in which gentlemen of fortune or taſte, and ſuch as have zeal which prompts them to promote the good of their fellow-ſubjects, in various uſeful ways, I find the *Odiham* Society diſtinguiſhed. The object of their philantrophy is very diffuſive, yet in no part extraneous. Their premiums are all founded on ſolid principles. This Society of near one hundred and ſixty members, according to the account ſent me by their Secretary, *Mr. Huntingford*, has already given premiums for

1. The reduction of the expences of agriculture, by ploughing with two horſes, and without a driver.

2. For the incloſure and cultivation of waſte lands.

3. For ſpinning and knitting by young girls. And they look up to the encouragement of labourers, cottagers, ſervants in huſbandry, and for the more effectual preſervation of

The health of horſes, cows, and ſheep ;—

For the improvement of implements in huſbandry.

Aſſiſtance to numerous honeſt poor families,

Elementary inſtruction in ſchools for the poor.

The promotion of *Sunday Schools*.

Though ſuch objects muſt neceſſarily work for themſelves, it does not follow, but that they may be conſiderably advanced by the interpoſition of noblemen and gentlemen, who make them an entertainment, a pleaſure, and amuſement, as in effect they are an *honour*. This may bring ſome of them to an attention to *paupers*, depending on parochial aid; but at all events, the more ſuch ſteps promote induſtry, in ſo much the greater degree will they prevent penury and miſery, and make their country flouriſh.

The example is following in Rutlandſhire, and may if diffuſed, give our manners a new turn, and make us ſick of expenſive voluptuous puerile purſuits: certain it is, that no ſolid good can ariſe from practices, injurious to the cauſe of uſeful induſtry, and the ſacred intereſts of humanity. The welfare of our country can be promoted only by ſuch as ſeek after her happineſs: ſo far as it is attainable, we muſt proceed on the ſolid principles of comfort and eaſe. Theſe have a natural tendency to eſtabliſh that rectitude of thought and practice, which are ſo eſſential to hope in a life to come.

In every view, true politics and true religion are the ſame, whether it regards the individual

vidual or the nation. Divine precepts ſtand on this ground; and the events of human actions prove the ſame argument, that righteouſneſs exalteth a nation; and that iniquity, in the iſſue will deſtroy a people, and level their glory with the duſt!

It muſt be obſerved, that in the progreſs of this enterprize, in which ſuch a variety of inſtruction is introduced, and ſo many perſons give account of themſelves, the ſame object will be repeſented in different views, though all verge to the ſame point.

In regard to the *Appendix*, I conſider the ſketch of the School dedeſcribed, as having a great affinity with the ſubject. *Labour* is neceſſary to the ſupport of inſtruction, as induſtry is the prop of piety, eſpecially among thoſe who are appointed by Providence to get their bread by the ſweat of their brow: And the more *univerſally uſeful*, the more valuable to the community.

J. H.

A COMPREHENSIVE

Sentimental Book,

FOR SCHOLARS LEARNING IN

Sunday Schools.

CONTAINING

The Alphabet, Numbers, Spelling, moral and religious Leſſons, Lectures, Stories, and Prayers, ſuited to the growing Powers of

Children.

And for the Advancement in Happineſs of the Riſing Generation.

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ERRATA.

SCHOOL BOOK.

Page 25, line 1——for *proved*, read *proves*.
29, —— 2——for *one* read *one's*.
104, ——25——dele *a*.

STORIES

ALPHABET.

ALPHABET.

a b c d e f g h i j k
l m n o p q r ſ s t u
v w x y z i &.

A B C D E F G H I J
K L M N O P Q R S
T U V W X Y Z.

Vowels.

a e i o u y.

Italic Print.

a b c d e f g h i j k l
m n o p q r ſ s t u v
w x y z &.

A B C D E F G H I J
K L M N O P Q R S
T U V W X Y Z.

a e i o u y.

To try the Child to diſtinguiſh the Letters in a different Order.

d g m p n g x t w a f
h v j r u ſ y & b k c
e i l s o z.

B L F H O M S N E
D Q V Y T U P A J
G C I K R W Z X.

Conjunctive Letters.

ſi ſi ff fl ſl ct ſk ſb.

Various Modes in Uſe for inſtructing Children.

I.

Large letters painted on a board.

II.

Large letters printed and paſted on a board, and hung up, at which the maſter and miſtreſs, can point with a ſtick, and teach a number of children at one and the ſame time. Letters being hung up before the childrens' eyes, they may be ſpeedily familiarized to them.

III. Sin-

III.

Single letters cut in bone, the names of which being learnt, they may be eaſily combined, and ſpelling will become eaſy.

IV.

By book, in which the names of letters are taught, and by the combination of letters in the moſt ordinary way, ſpelling and reading are acquired.

NUMBERS.

1. One	or,	Firſt	I.
2. Two	or,	Second	II.
3. Three	or,	Third	III.
4. Four	or,	Fourth	IV.
5. Five	or,	Fifth	V.
6. Six	or,	Sixth	VI.
7. Seven	or,	Seventh	VII.
8. Eight	or,	Eighth	VIII.
9. Nine	or,	Ninth	IX.
10. Ten	or,	Tenth	X.
11. Eleven	or,	Eleventh	XI.

12.	Twelve	or, Twelfth	XII.
13.	Thirteen	or, Thirteenth	XIII.
14.	Fourteen	or, Fourteenth	XIV.
15.	Fifteen	or, Fifteenth	XV.
16.	Sixteen	or, Sixteenth	XVI.
17.	Seventeen	or, Seventeenth	XVII.
18.	Eighteen	or, Eighteenth	XVIII.
19.	Nineteen	or, Nineteenth	XIX.
20.	Twenty	or, Twentieth	XX.

TABLE I.

ba	be	bi	bo	bu	ab	eb	ib	ob	ub
da	de	di	do	du	ac	ec	ic	oc	uc
ca	ce	ci	co	cu	ad	ed	id	od	ud
fa	fe	fi	fo	fu	af	ef	if	of	uf
ka	ke	ki	ko	ku	an	en	in	on	un
na	ne	ni	no	nu	ar	er	ir	or	ur
ra	re	ri	ro	ru	as	es	is	os	us
ſa	ſe	ſi	ſo	ſu	ax	ex	ix	ox	ux
		am	em	im	om	um			
		ma	me	mi	mo	mu			

II.

all	call	ſhall	fall
ake	cake	make	wake
art	cart	dart	ſmart
are	care	hare	mare
ark	bark	dark	mark
cap	gap	map	tap
dip	hip	rip	pip
fan	man	nan	pan
got	hot	pot	ſot
in	pin	win	ſin
ink	link	pink	wink

III.

bat	cat	hat	rat
ben	den	hen	men
lap	pap	hap	nap
cock	dock	lock	mock
clock	block	flock	ſhock
band	hand	land	ſand
bail	hail	pail	rail
book	cook	hook	look
hope	mope	pope	rope
lace	mace	pace	race
make	rake	ſake	wake

VI.

VI.

cat	plumb	cage	bone
pan	voice	law	buſh
tune	bread	bell	mouſe
ball	good	word	milk
cup	name	bed	neſt
want	ſhoes	fix	bad
five	good	tarts	bend
poſt	rain	pies	owl
prince	box	tree	boy
hand	rope	bull	key
green	dunce	book	fire
time	pint	child	taſk

V.

pound	beef	ſchool	heart
play	crown	wood	glaſs
night	day	egg	hen
ſalt	beer	cock	girl
fool	bread	dog	whip
world	coat	age	hat
cheeſe	frog	pear	pair
tongue	blood	knife	clock
broom	bed	ſtone	hall

graſs

graſs	whip	ſpoon	ſhoe
ſheep	chair	horn	ſhell
cow	houſe	horſe	king

VI.

bel-ly	bi-ble	pa-per
dir-ty	gar-den	but-ter
lad-der	la-dy	bet-ter
rab-bit	wa-ter	par-ſon
i-ron	leſ-ſon	mon-key
li-on	par-don	ta-ble
mo-ther	bor-der	pray-er
mea-dow	bo-dy	fa-ble
maſ-ter	ſup-per	tu-tor
ſer-vant	tur-key	pu-pil
el-bow	drum-mer	ſhil-ling
bal-lad	din-ner	tur-nip

VII.

fu-ne-ral	mo-nu-ment
mag-ni-fy	bri-be-ry
de-pu-ty	ten-der-neſs
teſ-ta-ment	of-fi-cer
pi-e-ty	i-dle-neſs
al-pha-bet	dig-ni-ty
	ſa-tur-day

ſa-tur-day	ſa-cra-ment
or-na-ment	fa-mi-ly
fur-ni-ture	car-pen-ter
mo-ni-tor	in-duſtry
du-ti-ful	ge-ne-rous
gra-ti-tude	ſim-ple-ton

REMARKS.

As the connection of parents and children is the foundation of all government, it is likewiſe the moſt intereſting to the human affections. I therefore make the very firſt leſſons correſponding with it.

In earlier days it was the invariable rule in all ſober families, for the child to fall on his knees and aſk a bleſſing of his father; and even at this time it is frequently done, particularly among the middle claſſes of the people. The greater the ſimplicity comprehended in this practice, the more amiable it muſt appear in the ſight of God.

LESSON I.

Duty of a Child.

Pray, my dear father, pray to God to bleſs me, and make me a good child!

II.

Affection.

My dear mother, I hope you are perfectly recovered!

Is my brother John's leg well ſet after his ſad fall?

How does my little ſiſter behave herſelf?

III.

Charity.

What a miſerable condition is that poor man in!

I wiſh with all my heart I could relieve him.

I will give him a part of my bread.

IV.

Love of Truth.

I will always ſpeak the truth when it is neceſſary I ſhould ſpeak.

Lyars are the children of the devil.
God hateth a lyar.
Nobody can truſt a lyar.

V.

Civility.

I hope, Sir, you enjoy good health!
I am very glad to ſee you.
Is all your family well?

LECTURE I.

On Inſtruction.

My dear children,

It is my duty to acquaint you that the Giver of all good the great God who dwelleth in Heaven, has bleſſed you, ſo that a number of the clergy, nobility, gentry, and others, have taken you under their protection. They wiſh to make you wiſe, that you may be happy all the days of your life; and they do this not for this life only, but as a proof of their ſincerity in the ſight of God, to extend their kindneſs even to that life which is to laſt for ever.

They have appointed me to be your maſter. *(a)* I am to teach you whatever is neceſſary and proper

(a) Or, *Miſtreſs.*

per for you to learn, in order to render you good children; and as you grow up, good men *(a)*.

You muſt conſider that the *good* only can be happy. If Angels were no better than men, they could be no happier. We muſt all learn to be *good*, before we can be *happy*; and, with reſpect to the world to come, there is no middle way, we muſt be happy, or we ſhall be miſerable. As God rewards the good, he will as ſurely puniſh the bad; and for the ſame reaſon, that we all wiſh to be happy, we ſhould exert our beſt endeavours, and take pains to be good. What is there on earth worth our labour, if this be not ſo?

When we experience what it is to be good, we find that no other enjoyment can furniſh ſo much delight. When we truſt in God, our fear is conquered by love.

You will alſo as eaſily comprehend, that for the reaſon I have undertaken to teach you, I am accountable to God and your benefactors, to do you juſtice, and to ſee that none of you be idle and worthleſs.

I am alſo particularly bound to inſtruct you in the great duty of reſpect for them, and ſtill more for reverence for the *Sabbath Day*.

(a) Or, Women.

Upon this laſt article much more depends, than I can at once expreſs or deſcribe to you. If you are diligent in learning to read, to ſay your leſſons and your prayers; and in good time, your catechiſm, you will rather find it a pleaſant, than a painful taſk.

On the contrary, if any of you are idle, and will not learn, I cannot teach, and on ſuch fooliſh children, if ſuch there ſhould be, all favour and kindneſs will be thrown away.

Hear my voice then, O my beloved children, and attend to what I ſhall ſay unto you. Your hearts, I truſt, are pure and uncorrupted, and therefore you will the more eaſily underſtand what is meant by the fear of God. To fear God, is to love and obey him, ſo as not to offend him.

Now let me entreat you to conſider, that thoſe are the beſt children who tremble at the thought of offending God, the moſt wiſe, the moſt tender and affectionate father, not forgetting his power to puniſh, as well as his mercy to reward.

Being in this good habit, *truth* and *mercy*, and every good affection of the ſoul will be the friends of your boſom. Mark me well, my children, I ſay they will be the friends of your boſom, and you will find favour and good underſtanding in the ſight of God and man.

Be

Be it alſo known to you, that the wiſe man, who has given us ſo many admirable leſſons in the Proverbs, ſays, that "Shame ſhall be to "him that refuſeth inſtruction; but he that "regardeth reproof, ſhall be honoured:" and ſo it is, that nothing can be more true, as every day's experience proves, that "a reproof en-"tereth more into a wiſe perſon, than a hun-"dred ſtripes into a fool." And what does he mean by *reproof*, but gentle words, and good advice, ſuch as I give to you, that every thing be done in the moſt friendly way.

I love you all, with my whole heart. I wiſh to ſee you all happy, and if you apply your minds to the eaſy taſk which I ſhall ſet you, you will prove that you are wiſe, and prudent, and good children. What is ſtill more for your honour and to your praiſe, you will prove that you are my friends, as I am yours. I ſhould be ſorry to be obliged to uſe any harſh means of correction, for I think it may be avoided. If any of you are ſo fooliſh, as to wiſh to be ignorant, rather than to be taught, you have no buſineſs here, what can be ſaid of ſuch, but that they are fooliſh, ſhame-leſs children, caſt away, and not worthy of the care intended to be ſhewn them?

Behave yourſelves with decency and attention, like reaſonable beings, and not like the aſſes colt catched in the foreſt.

All your parents, your friends, your neighbours, your benefactors will then love you, and rejoice to ſee you in the moſt proſperous train.

It is by ſuch means you will requite kindneſs to your friends, and convince them that they have not been miſtaken, but acted wiſely in beſtowing their care upon you. They will be encouraged to continue their good ſervices, and ſhew you that a *friend in need, is a friend indeed!*

Forget not what the wiſe man ſays, "A "faithful friend is a ſtrong defence, and he "that hath found ſuch an one, hath found a "treaſure. A faithful friend is the medicine "of life, and they that fear the Lord ſhall "find him." But it is not ſaid, that idle or careleſs children ſhall have friends; and what think you is meant by faithful friends, if he who ſeeks our everlaſting welfare, is not deſerving of the name of a faithful friend?— "What a lovely thing it is for brethren to "dwell together in unity!" He that *commands*, and he that *obeys*; he who gives, and he who receives, as the great God in his providence hath

hath appointed, may be equal objects of his love and protection!

The ſame wiſe man alſo tells us, that "who "ſo feareth, the Lord ſhall direct his friendſhip "aright, for as he is, ſo ſhall his neighbour "be."

Thoſe who do not fear God, cannot be true friends; and thoſe who are true friends, cannot quarrel. Think of theſe things, my children: let *inſtruction* ſink into your hearts, and be happy!

LESSON VI.

Relief of the Diſtreſt.

Pray give me leave to lead that poor blind man into the ſafe path.

He ſeems to have loſt his way; and how is he to recover it again, being blind, unleſs ſomebody takes him by the hand?

VII.

Pity.

That poor girl cried bitterly on the cow's kicking down her milk pail.

It was not her fault: ſhe ſhould not be puniſhed.

I had rather ſuffer myſelf, than ſee her beaten.

VIII.

Induſtry.

When ſhall I be able to drive the plough?

Harveſt will ſoon come!

Then we ſhall all be employed. In the mean time I will plant ſprouts, and ſow peas and beans, and water my father's garden.

IX.

Duty.

Nothing gives me ſo much pleaſure as to be dutiful.

If I am dutiful to God, I muſt be dutiful to my father and mother, my maſter and miſtreſs, and love and obey them with all my heart.

X. *Mercy*

X.

Mercy.

There is no greater pleaſure than in being kind and affectionate to every one.

Honeſty and good humour, with ſoftneſs of temper, are the friends and companions of a good heart.

The habit of mercy towards another, will be one of the greateſt ſecurities to myſelf, that no one will hurt me.

Humility and mercy walk hand in hand, as pride and cruelty are generally companions.

XI.

Humility.

To be offended, inſtead of mending, when I am told of a fault, will be returning kindneſs with ingratitude.

If

If I do not mend, when I am ſenſible of a fault, I ſhall act like a fool, as well as a diſobedient child; and if rods were made for the backs of fools, I ſhall be a fit ſubject for a rod;—but I hope to convince my friends that I am not ſuch a fool.

LECTURE II.

On Civility, Kindneſs, and brotherly Love.

My dear Children,

Every child, high or low, rich or poor, who has underſtanding, knows that from the moment he was born, he ſet out on his journey to the grave; and that duſt and aſhes have no title to pride. And yet, my good children, I have conſtantly obſerved, that pride lurks in the hearts of all who are rude, uncivil, and quarrelſome children, who call each other by hard names, ſpeak foul language, and give the lie. All this proceeds from no better cauſe than pride and fooliſhneſs of heart: it certainly cannot be from the humbleneſs of it: it cannot be from the patient abiding of the meek, for that we are told in the ſcriptures endureth for ever! Our Saviour ſays, "Bleſſed are the meek, for

"they

"they ſhall inherit the earth." Thoſe who never diſturb their neighbours, are in the leaſt danger of being diſturbed themſelves, and may live quietly all their days. Whereas quarrelling and abuſe lead to blows, and blows ſometimes prove fatal, even to death!

How many, for want of a little ſchooling, have hardly been ever taught, or know the difference between good that leads to heaven, and evil that leads to hell. The condition in which providence has placed you, ſhould make you all truly humble.

Let us conſider what the wiſe man ſays on this ſubject: "By humility, and the fear of the Lord, are riches, honours, and life!" You ſee that he puts humility, and the fear of God together, as if neither could be cheriſhed and entertained in the heart, without the other. As much of theſe good things as are neceſſary, are promiſed to the humble. And what have They to expect, who are not humble? Poverty, diſgrace, and death! Thoſe, who behave with a ſavage barbarity, as if they were not creatures of the ſame nature, and accountable to God for the treatment of each other, what are they to expect? Our Saviour ſays, "A new commandment I give unto you, that ye love one another; as I have loved you, that you alſo love one another." And how did he ſhew his

love?

love? He even died for men, that they might live for ever!

The folly of a brutiſh behaviour can be equalled only by the wickedneſs of it. We ſhould all endeavour to aſſiſt a friend or even an acquaintance, and put him in the way of honeſt gain, which is wealth or riches, as *honeſty* is but another word for honour; for what is ſo honourable as honeſty? And as theſe all contribute to the comfort of life, they are in effect life itſelf, proving what I have ſaid, concerning the wiſe man's deciſion.

The more friendly we are, the more attentive we ſhall be to warn one another of any danger that may threaten us: conſequently life will be rendered ſo much the more ſecure, and who would not wiſh to be as ſecure as poſſible? It is only the part of thieves and robbers to endanger our ſafety; and they are enemies to the good and honeſt.

Let us conſider further, what the wiſe man ſays of kindneſs. "Every one ſhall kiſs his "lips, who giveth a right anſwer." A right anſwer, cannot be an uncivil or an unkind anſwer, even when we refuſe the thing that is requeſted: So far from offending each other by any harſh names, fruitleſs quarrels, or abuſive words, his advice is, "fail not to be with

"them

" them that weep, and mourn with them that " mourn." Make your mind according to the accidents to which life is ſubject, and be ready for all *good* offices. By this means, you will ſoften down their ſorrows, by dividing or taking a ſhare in them. You will reconcile them the more to the will of the Almighty: for the ſame reaſon, the wiſe man recommends to all perſons " not to be ſlow in viſiting the ſick, for " that ſhall make thee to be beloved." That which we do to another, he will do to us. And do we not ſee, every day of our lives, how the good humane man is beloved? Even for the ſame reaſon, that as we love others, they will love us.

The *fool* may laugh, when a *wiſe* perſon may ſee greater cauſe for tears. In praiſe of ſpeaking of kind words, the ſame wiſe man makes this remark, ſo worthy of him. " Shall " not the dew aſſuage the heat? So is a word " better than a gift; but both are with a gra- " cious man." And what is a gracious man, but a civil and kind man, a man full of grace, who fears God, and is a friend to man?

You know that dews fall in the night, and act as gentle ſhowers to refreſh the earth; and if it were not for them, the heat might ſometimes dry up the earth, and burn the graſs, de-

ſtroying the nouriſhment of man and beaſt. And how do anger and fiery wrath affect us? Drying up the ſprings of peace, and burning the very foundations of contentment in the breaſt, they deprive the heart of its proper nouriſhment, and bring us to the more early grave. Love and kindneſs are to the ſoul of man, what dews are to the earth; but cruel or unkind words, which ſometimes fall from the lips of fooliſh or angry perſons, create ſorrow; and ſorrow, like drought to the earth, ſays the ſame wiſe man, drieth the bones.

LESSONS.

On Inſtruction.

REMARK.

The ſayings of the wiſe man contain the nobleſt ſyſtem of inſtruction that the mind is capable of receiving, as preparatory to the divine precepts of chriſtianity.

In youth many are apt to deſpiſe inſtruction, becauſe they have not yet ſuffered by the neglect of it; and in age, becauſe they are often too proud

to

to receive it, but this only proved how foolish they are, and how ignorant of their own hearts.

XII.

" My son, if thou wilt receive my " words, and hide my command- " ments with thee, thou shalt under- " stand the fear of the Lord, and " find the knowledge of God.

" The fear of the Lord, that is " wisdom, and to depart from evil, " is understanding. Receive know- " ledge rather than choice gold.

" A wise son heareth his father's " instruction; but a scorner heareth " not rebuke."

XIII.

Danger of Pride.

" Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Extol not thyſelf in the council of thine own heart, that thy ſoul be not torn in pieces as a bull ſtraying alone."

As the *bull*, ſtraying from the herd, becomes untame; ſo is the *man* who forgets his ſocial, humble, dependent nature.

"Pride was not made for man, nor furious anger for them that were born of a woman."

How ſhould it indeed, ſeeing that an hour may bring a man to his grave?

XIV.

Pride as threatening Ruin.

"Before deſtruction, the heart of man is haughty; and before honour, is humility."

The *proud* invite reſentment: it is only the *humble* that we truly honour.

Nothing

Nothing helps us so much in learning to be obedient to the will of God as humility; therefore the wise man says, "By humility, and the fear of the Lord, are riches and honour and life."

XV.

Pride shewn in despising others.

"Mockery and reproach are from "the proud, but vengeance as a lion "shall lie in wait for them."

How can those expect to pass unpunished, who insult the misery of their fellow-creatures, whether it arise from poverty, pain, sickness, or any natural infirmity?

"They that rejoice in the fall of "the righteous, shall be taken in "the snare; and anguish shall con-"sume them before they die."

Those must be very badly inclined, who do not love the good, them who

are virtuous, and friends to virtue; but to be pleaſed with their fall, whatever exceptions may be made to their conduct towards ourſelves, muſt be highly offenſive to God!

LECTURE III.

On Cruelty, Kindneſs, and brotherly Love.

My dear children,

I hope you remember what I told you, when I laſt gave you a lecture on the duty of kindneſs; and how much we are all bound to be civil to each other, and promote brotherly love and kindneſs.

I need not tell you, how natural it is to be pleaſed, when any of our ſuperiors treat us with kind words. Should we not be alſo pleaſed when our equals or inferiors do the ſame? And what a fooliſh thing it is, to ſuffer ourſelves, to be diſpleaſed. Is there not a great pleaſure in being ſpoken to in gentle terms, ſuch terms as perſuade us that the perſon ſpeaking is friendly, or has a reſpect or an affection for us? The proverb ſays, "Fami-"liarity breeds contempt," that is, when people ſpeak to one another in a rude way, as if

 they

cared not whether they pleaſed or not. It is always pleaſant to one ſelf, and a part of virtue, to pleaſe another.

Thoſe on whom we moſt depend for the peace and ſatisfaction of our lives, we ſhould be moſt cautious not to offend; and ſurely the perſons we converſe with continually are of this kind. We ſhould live in friendſhip with all the world, ever ſtriving to cheriſh a principle of mutual love and kindneſs. As to our ſuperiors, how much ſoever ſome of them have a high title to our reverence, our love, or our gratitude, we are kept in awe, not to offend *them*, becauſe they may have it in their power to puniſh us.

We owe it to ourſelves, to do to others as we think in all reaſon they ought to do to us. This is the grand leſſon, which our religion teaches us above all others. Common ſpeech is ſo neceſſary for carrying on the affairs of the world, we cannot do without it; and are we not as anſwerable for the uſes of the tongue, as for the uſes of the hand? The wiſe man ſays, "My ſon blemiſh not thy *good deeds*, neither "uſe *uncomfortable* words, when thou *giveſt* "any thing." He means that it is far better not to give at all, and be *civil*, than to give liberally, and at the ſame time ſpeak inſulting

words, ſuch as wound the ſpirit of a man. You ſee how much the great God that made us, and would that we ſhould all be happy, has left us to our own conſcience to purſue the means which he has graciouſly pointed out for our being happy.

As kindneſs in words and deeds is a moſt graceful and honourable thing, in the ſight of God and men, cruelty is the moſt offenſive and diſgraceful.

Every day gives occaſion for ſome kind of diſtreſs. Even our own goodneſs makes us mourn for the misfortunes or wickedneſs of others; and the more when they are not ſenſible of their own danger.

The wiſe man ſays, "Laugh no man to "ſcorn in the bitterneſs of his ſoul, for there "is *one* that humbleth and exalteth."

Whatever affliction the goodneſs of God may permit, for his own good and wiſe purpoſes, he does not allow us poor mortals to mock or deride each other. To deſpiſe a fellow-creature, is to deſpiſe the work of God: it is to deſpiſe ourſelves, for we are all of one fleſh, and blood. Is there a human creature ſo loſt to a ſenſe of compaſſion, as to inſult him who is going to ſuffer death for his offences? We rather feel that our hearts bleed, that ſuch an offence ſhould be committed to occaſion a death; and

that

that there is ſuch a neceſſity to make a ſacrifice to juſtice: But we do not mock nor deride *him*. Shall we mock and deride thoſe who are in any leſs diſtreſs? Shall we open their wounds inſtead of healing them? God forbid!

STORY I.

Of Peter Player.

Peter Player was but two years of age when his father and mother died, and *poor Peter* had no relations to take care of him, except his grandmother, and ſhe ſoon grew ſo old and decrepid, ſhe was not able to take care of herſelf. *Peter* was thus expoſed to fall into the company of the worſt boys and girls in the town; and having no inſtruction at home, nor ſent to ſchool, what could follow? Inſtead of learning to be good, he learned to lie, and ſwear, and even to pilfer. He was once brought before a magiſtrate, and if it had not been for the tears

of

of his old grandmother, he would have been ſent to a houſe of correction.

It was on a Sunday morning, in the charming month of May, Peter ſtrolled into the fields, in ſearch of his idle companion. The ſky was bright, the graſs flouriſhing in green, and the trees full of leaves: the birds were ſinging all around, or gathering wool from the brambles, and moſs from the banks, to make their neſts for their young; ſome drinking and fluttering their wings at the verge of a purling ſtream. The induſtrious bee was alſo gathering honey from every flower. All this was enough to put any reaſonable creature, not only into the beſt good humour, but alſo to think of his duty to God, the giver of all theſe joys, and by whoſe wiſe appointment things are ſo. *Poor*

Peter

Peter having never learnt his book, thought only of playing away his time. He was in ſearch of *Tom Trifler*, to ſpend the day in play, not conſidering that it was the *Lord's Day*.

He had not gone far before he met old *George Goodman*, his grandmother's neighbour, and a very good man he was. Peter aſked him, if he had ſeen *Tom Trifler*, "Tom Trifler" ſays the old man. "No, I have not ſeen that "fooliſh boy. I know him well, and "ſeveral others of his family, but I "never found any good come of "having any thing to do with "them. They pretend to be ſober "people, becauſe they do not pick "our pockets of *money*, but they rob us "of our time, which is more valua-"ble. They promiſe alſo, moſt freely, "but they do not perform. He that "is not true to his word, is not honeſt.

"If

" If they trifle with themſelves, and
" neglect their duty to God, how is it
" to be expected, they ſhould do as
" they ought to any one? I do not
" allow myſelf to hate any body, but
" I avoid the *Triflers*; and for the
" ſame reaſon, my boy, if *Tom Trifler*
" is thy friend and companion, I adviſe
" thee to drop him, or he will drop
" thee, perhaps in a ditch or ſaw-pit,
" and laugh at thee, when he has got
" thee there. No good can come
" to thee from ſuch an acquaintance:
" as a proof of this, I never ſaw him
" at church, on the *ſabbath day*.
" Thou hadſt better go along with
" me to church, and learn to pray:
" as to *play*, thou knoweſt too much
" of that already. Thou ſeeſt that I
" am an old man: God in his
" mercy, has been pleaſed to bleſs
" me with a long life, and I am going

to

" to his houſe to thank him for it,
" and to expreſs my gratitude for all
" his mercies paſt, and to beg he will
" give me health, and the comforts
" of life, as long as I live; and that
" I may die the death of the righ-
" teous! Your *Triflers* are generally
" for a ſhort life and a merry one,
" thinking not how ſoon it may end
" in ſadneſs, if they offend God, by
" not going to church.

" If thou do'ſt not learn to be a
" man, whilſt thou art a child, thou
" wilt remain no better than a
" child, all thy days, and to all ap-
" pearance, even a fooliſh child."

George, as I ſaid, was a very good ſort of an old man, and greatly reſpected for his goodneſs. He had in his temper much of the tenderneſs of a father. *Peter* ſeemed for a while,

to

to liſten to him; however, he left his *old friend*, who had given him ſuch good adviſe, and went on in ſearch of his *young companion Tom*, who could do nothing better than teach him to be ſuch an one as himſelf. Alas, poor Peter! what was to become of him, you ſhall hear another time.

LESSON XVI.

On the duty of Prayer.

If I ſay my prayers morning and evening, I believe that God will bleſs me.

If I do not ſay my prayers, how can it be ſaid, that I aſk for his bleſſing? And will he give me his bleſſing, if I am not at the trouble of aſking for it?

I will always endeavour to think of God, as my father and my friend; as my greateſt honour and happineſs.

I know that God hears and ſees every thing.

I muſt not offend God, nor ceaſe to love and obey him, leſt he ſhould withdraw his loving kindneſs and mercy from me.

He who is forſaken of God, is the moſt miſerable among men in this world, and may be ten times more miſerable in the next.

XVII.

On the Providence of God.

"Behold God is mighty, and deſpiſeth not any: he is mighty in ſtrength and wiſdom."

The knowledge and power of man being ſo limited, how could he live without Providence?

There is a good Providence, which watches over us all. By it the

happineſs of mankind, in their ſeveral ſtations, is preſerved.

"Better to be born of poor honeſt parents, than of rich ones, who want virtue."

It is happy to be born in a country where the climate is temperate.

The more days in the year, and the more hours in the day, we can work abroad, the greater plenty we live in.

Whatever is one's own, being ſecured by the laws, the poor man ſleeps the ſounder in his cottage.

XVIII.

The great benefits of Induſtry

If I labour with my hands, God will give me bread.

Decent clothing is the reward of induſtry.

Whole and tight garments furniſh warmth and comfort.

To

To be cleanly in perſon, is the way to be healthy.

Reputation and comfort are the rewards of induſtry.

STORY II.

Story of Peter Player continued

Peter had not walked much further, before he met *Tim Truſty*, a young man; and Peter being of a lively temper, and knowing *him* alſo, ſpoke to him very freely, and enquired after his friend, *Tom Trifler*. Tim anſwered, "I find birds of a feather flock to-"gether. I am afraid, my boy, thou "wilt prove the truth of another "good ſaying," (for Tim had many good ſayings at his tongue's end) "Evil communication corrupts good "manners, or makes bad worſe.

" Thou art ſeeking for a companion
" in idleneſs.—Doſt thou not know,
" that idleneſs is but another name for
" wickedneſs? I do not call innocent
" paſtime, *at proper times and ſeaſons*,
" idleneſs; but the worſt thing that
" can befall thee, is to find the com-
" panion thou ſeekeſt, for then he
" will find thee; and ye will both
" be ſo much the more diſpoſed to
" miſchief. What brings ſo many
" to the gallows but bad company?
" I wiſh our Magiſtrates were more
" aware, that this is the cauſe why
" ſo many, are carried in cluſters,
" to a miſerable death. Such
" as our companions are, ſuch we
" generally prove. I am a *young man*,
" as thou wilt ſoon be. I never kept
" ſuch company as thou art ſeeking.
" God has been pleaſed to give me
" health, and the uſe of all my limbs,

" by

" by which I am enabled to get
" honeſt bread; I could not have
" done this in bad company. Nay,
" I am able to ſave ſomething for my
" aged parents; or in caſe I ſhould
" marry, to take care of my own
" children: I hope they will be better
" taught, my boy, than thou haſt
" been, or they may as well be not
" born.—Doſt thou think thou wert
" ſent into the world to ſpend thy
" time, and particularly the ſabbath
" day, in play and idleneſs, with an
" idle companion? Inſtead of hunt-
" ing after ſuch, I go to Church,
" and read the ſcriptures, and I think
" of my latter end. I ſometimes
" think of my nameſake the young
" Biſhop, of whom the great Apoſtle
" *St. Paul*, profeſſed ſo great an affec-
" tion. His grandmother *Lois*, and
" his mother *Eunice*, were excellent

"good women, and being some of "the first Christians, perhaps better "than mine; but mine are very "good, they took care of me; they "are very desirous of doing their duty "in the sight of God. If thy grand-"mother were in her senses, she "would not suffer thee to be hunting "after Tom Trifler, on a Sunday "morning, nor on any other morning. "Indeed my boy, thou must mend "thy manners, or some great evil "will befall thee!—Canst thou say "the Lord's Prayer, let me hear?" Peter attempted it, but in vain. "My "dear boy, thou hast been horribly "neglected! God has been gracious "to me, and I give thee the best ad-"vice I can, as I think myself bound "to do, because it is a charitable "deed, such as I believe to be pleasing "in the sight of God; and I hope

"he

" he will turn thy heart from the
" error of thy ways; and I truſt
" he will always keep me mind-
" ful of my duty to my neighbour,
" to the day of my death, even if
" it ſhould pleaſe him to preſerve my
" life to extreme old age. I would not
" diſpleaſe God for all that the world
" can give me, for I ſhould be a
" loſer in the end; and I certainly
" ſhall diſpleaſe him, if I do not keep
" holy the ſabbath day. What can
" I do for thee, my dear Peter, to
" make thee a *Chriſtian*, in ſomething
" more than name? Doſt thou not
" know, that thou art a *Chriſtian*,
" baptiſed as ſuch, the greateſt ho-
" nour that any man can enjoy: and
" that thy nameſake, *Peter*, was a
" great ſaint? Though there was a
" time in which even he forgot him-
" ſelf, he inſtantly recovered, and

" was

" was afterwards diſtinguiſhed as a true
" apoſtle and follower of his great
" Lord and Maſter, in whoſe cauſe
" he lived, and died one of the moſt
" zealous among Martyrs."

Peter, with all his fooliſhneſs, was civil enough to lend an ear. What Tim had been ſaying, was uttered with the affection of a brother and a friend; but ſtill his friend Tom Trifler run more in his head, as a kind of evil ſpirit. As a proof how ignorant a boy poor Peter was, he aſked Tim, if he was not to go to plough on that day? "To plough" ſaid Tim! "Did not I tell thee Peter,
" it is Sunday. Haſt thou not learnt
" the commandments, that thou
" ſhalt do no manner of work, thou
" and thy ſon, and thy daughter, and
" thy man-ſervant, and thy maid-ſer-
" vant, the cattle and the ſtranger

" which

"which are within thy gates; for "in six days, the Lord made heaven "and earth, the sea and all that in "them is, and rested the seventh "day; therefore, the Lord blessed "the seventh day, and hallowed it?"

This was as Greek to Peter, for he had the sad misfortune never to be taught any thing about the matter. So he went on, a little startled at what he had heard, but he whistled as if it had been a common day. At length, as a good Providence had ordered, he met a number of little boys, walking two and two, with clean hands and faces, and cleanly and decently clothed, with a grave-looking man at their head. Peter went up to them, and asked if they had seen his friend Tom Trifler.

Now it happened that all these boys were *good boys*, marching in regular order,

order, from a *Sunday School*, with their maſter at their head, to Church, to ſay their prayers, and hear the word of God. The very name of Tom Triſler was diſpleaſing to them: Their maſter was a very good man, and knew how to compaſſionate poor children, who are bred up in ignorance; and accoſted *Peter* in theſe words; "Thou ſayeſt, my boy, that "thou art in ſearch of thy friend: "how do'ſt thou propoſe to ſpend the "day, if thou ſhouldſt find him? I "ſuppoſe that he is not going to "church, for I perceive that thy back "is turned to it, notwithſtanding it "is the Lord's day. Thou may'ſt be "well aſſured, my poor child, that "bad boys cannot be good friends "to each other. If they do evil to "*themſelves*, how can they do good "to each other? There can be no

"truſt

"truſt in them; thou can'ſt not
"ſerve God and Mammon. And how
"is God to bleſs them, who unbleſs
"themſelves? Surely they can
"expect no bleſſing, who do not keep
"holy the Lord's day!"

Peter ſeeing ſo many boys, with whom he had been acquainted, he hoped ſome of them would be of his ſide, but he found none; they were all of one mind. When they obſerved that their maſter ſpoke friendly to Peter, all the boys came round him with one voice, and begged him to conſider what he was about, and to be of their School. Peter had a *heart* and affections, as well as other people, though they wanted mending. He felt what the maſter had ſaid to him; and ſeeing himſelf ſurrounded by ſo many boys, who were acting the part of *true friends*, he ſaid,

"Can

"Can I be admited into your "School? They told him that the 'Squire who lived about a quarter of a mile off, was a very kind, good gentleman, and acted as a father to them all: that they loved and honoured him much, and they did not doubt, if he would apply to him, he might obtain a recommendation.

Peter went to the 'Squire, told his case, and got an order, and was received into the School. And what was the consequence? Peter soon discovered the difference of being a good boy, and a companion of idle boys; and that to learn to serve God, was the only way of being happy in this world, or in the world to come. He took kindly to his book, and being very sorry for the many idle days which he had lost, he became a sober lad, and a great favou-

rite

rite with his master. All the other boys were fond of him, for they were glad to see the wonderful effect of good instruction, and of keeping holy the sabbath day. The 'squire and the clergyman were also much pleased to hear of so idle a youngster becoming a good boy.

LECTURE IV.

On keeping the Sabbath Day holy, and the duty of Attention.

You will remember, *my dear children* that my last lecture to you, was on the benefits of *instruction*. I hope that all of you, who are able to do it, have carefully read that lecture, which is in your book. Every one of you, as you advance in your reading, will make my lectures your own. As to *instruction*, sometimes called wisdom, or the thing in which we are instructed, "if thou seekest her as silver, and searchest "for her as for hid treasures, then shalt thou "understand the fear of the Lord, and find

"the knowledge of God! Hear, O my ſon, "and receive my ſaying, and the years of thy "life ſhall be many. Keep my command-"ments and live, and my law as the apple of "thine eye. Give me thine heart, and let thine "eyes obſerve my ways." If wiſdom conſiſts ſo much in underſtanding the fear of the Lord, how ſhall we ſhew it to greater advantage to ourſelves, than by our reverence for the ſabbath day, and our joy for its return? The reaſon why we ſhould ſhew it ſo much honour, my dear childeren, as we learn from the beſt authority in the world, is this; that in ſix days, the Lord made heaven and earth, even this very heaven and earth of which a very ſmall part is now before our eyes. He made all that in them is, which we cannot ſee, as well as what we behold. "On the ſeventh day, God ended the work which he had made, and he reſted the ſeventh day, from all the work which he had done: therefore we keep the ſabbath day, for it is holy. Six days may work be done, but the ſeventh is the ſabbath of reſt, and holy unto the Lord." O "how deſirable are all his works, and that a man may ſee even to a ſpark. The beauty of heaven, the glory of the ſtars, are ornaments giving light in the higheſt places!" In the

loweſt alſo, we behold the effects of his almighty power! "How ſhall we be able to magnify him, for he is great above all? We may ſpeak much, and yet come ſhort, wherefore in ſum he is *all*." How ſacred then muſt his ſabbath be, which is appointed to commemorate the creation of the world; but our preſervation and redemption from ſin, by the blood of Chriſt, of which it is alſo a memorial, with reſpect to us, is ſtill more ſacred than the creation of the world. How is this ſabbath to be honoured by children or grown perſons? They read; they ſay their prayers; they go to the houſe of God, to worſhip him, to make an offering of their hearts; they return their humble thanks, for all the mercies vouchſafed to them, during the paſt week, and begging the continuance of thoſe mercies, through all the days and years of their life. Who can live for a moment without the favour of the Almighty Lord and Giver of Life; for as his breath can bring us to life, death alſo is at his command? If the children of men would *conſider* on whom it is they depend for the breath of their noſtrils, they would not dare to be wicked.

Why was this particular day of the week ſet apart? Our bleſſed Lord and Saviour

Jeſus

Jesus Christ, was crucified on a Friday, and on the third day he rose again from the dead, that is on Sunday.

Though the sabbath from the beginning of the world, had been observed on the seventh day, in remembrance of the creation, and is still observed by the Jews on the *Saturday*, they reckoning our Sunday the *first* day in the week. All believers in Christ kept their sabbath on the day of his resurrection from the dead, in remembrance of this great event as on the first day of the week. That resurrection confirmed them in the belief of his being the true Messiah, the Redeemer sent from heaven to save us from our sins. The Saviour of the world becoming so dear and sacred to them, they made it their day of rest;—that rest which was the foundation of their hope in a state of everlasting rest, in the enjoyment of happiness in the life to come!

You must never forget, that by keeping this day holy, you keep fresh in your memory, the death of our Lord and Saviour, and of his resurrection from the dead, with the assurance that we also shall rise from the dead, he having broken the chains of sin and death, that we cannot be held as prisoners of the grave!

And now, my dear children, as we are here assem-

aſſembled, with one heart and one ſoul, let us expreſs our gratitude, and ſpend this day, which God hath been pleaſed to give us, in doing our duty, as good Chriſtians. You will learn your book, and ſay your prayers, with a good heart, endeavouring that your thoughts ſhall accompany your words, that you may not repeat ſounds without ſenſe, by inattention to the meaning of your words.

To praiſe God in ſpirit and in truth, is to offer a grateful and obedient heart, not mere lip-worſhip; for a grateful and obedient heart, ſignifies an attentive heart, always recollecting to the beſt of our ability, what we are about.

In common diſcourſe we recollect, before we open our mouths, who we are going to ſpeak to, and what it is we are to ſay; and are grave and ſerious according to the quality of the perſon. Children differ from each other like grown perſons; ſome take pains, and mind what they are about; others are careleſs: but careleſſneſs is a great fault.

The apoſtle ſays, "the fervent prayer of a righteous man, availeth much." The righteous man is not a careleſs man; therefore, you muſt endeavour as much as poſſible, to learn to be attentive. Nothing is learnt without attention: in common life, you are bid to mind what you

are about. If you think that you are praying to God, you will be ſerious; you will conſider before whom you are kneeling.

The houſe of God, is the houſe of prayer. When you go into church, you look down, or cover your face, that your eyes may not make your mind wander; and you ſay, "let the "words of my mouth, and the meditations of "my heart, be always acceptable in thy ſight, "O Lord, my Strength and my Redeemer!" You ſee that words and meditations are coupled, and the more attentive you are, you may hope the more acceptable your prayers will be. Sincerity creates attention, and attention ſincerity.

God, who judges the heart, will liſten to the prayers of thoſe who are ſincere, and the more you endeavour in your childhood to be attentive, the leſs will your mind wander when you grow up, and the more eaſy will the duty become. The more you ſtrive to be attentive, the more you will be aſſiſted by the grace of God. He who judges the heart has told us, that thoſe who come unto him, he will in no wiſe caſt away; but we cannot be ſaid to come to him, unleſs we bring our hearts along with us.

Therefore, my dear children, I hope you will mind your book, and ſay your prayers, with

with all your heart and all your soul. May the Almighty cherish you all as good children, faithful to our great Lord and Master, Jesus Christ, who now sits at the right hand of God, blessed for ever!

LESSON XIX.

The advantages of a virtuous disposition.

Prudence, honesty, and goodness of heart, are better than all the riches in the world without them.

If I am bred to industry, and the love of virtue, being yet a child, they will be of greater value to me, in man's estate.

What is so truly valuable as the riches of the mind? What is so proper for a child to learn, as that which he ought to do, when arrived to man's estate?

XX.

To learn how to live like a peaceable and a good man is the beſt inſtruction any child can receive.

If I do not learn while a child, to avoid ſin and folly, I may, as George Goodman ſaid, *(a)* be a fool through my whole life.

Idleneſs and wickedneſs, being the ſtrongeſt proofs of fooliſhneſs, I will avoid them as a precipice, or a fall from a high tower.

XXI.

The duty of improving Reaſon.

My great buſineſs is to learn, as my reaſon ſtrengthens, to govern myſelf according to reaſon.

I will learn to be uſeful to myſelf, and the reſt of the world, and to love my neighbour as myſelf.

God

(a) See Story.

God made the world, and all things that are made.

God made me, and not I myſelf.

God giveth food to all fleſh.

All that dwell on the earth ſhall die!

But God is the ſame for ever: His years ſhall have no end!

XXII.

What is the fear of God.

Grant O God, that I may ever ſtand in awe, and ſin not!

How can I hide any ſin that I commit from God?

He that made the ear, ſhall he not hear?

He that made the eye, ſhall he not ſee?

The Lord ſees not as man ſees: the Lord looks on the hearts of men,

and

and beholdeth all their thoughts, as well as their deeds.

XXIII.

The prevailing power of Example.

If I imitate a good example, I ſhall give proof of my having a right underſtanding.

If I ſhun a bad example, it will be proof that I can diſtinguiſh good from bad; and that I am anxious to diſcharge my duty to God, myſelf, and my neighbour.

If I conſider reproof as intended for my good, I ſhall mend; otherwiſe I ſhall proclaim my folly.

But how can I avoid reproof, unleſs I am diligent and faithful in all things whatſoever I undertake?

LECTURE V.

The goodneſs of God in the appointment of the Sabbath.

Dear Children,

We are again happily met on the Lord's-day. Let us rejoice and be glad in it, that he has been pleaſed to give us this opportunity of making our acknowledgement for his great mercy, and loving kindneſs to us. For the ſame reaſon, let us keep our hearts with all diligence, for out of them are the iſſues of life. "The ways of man are before the eyes of the "Lord, and he pondereth all his goings; even "hell and deſtruction are before him, how "much more the hearts of the children of "men!" If God beholds all from the majeſty of his throne on high, ſhall we not endeavour to keep our hearts, with all diligence?

When I gave you my laſt lecture on the ſabbath, I explained to you, the high privilege, and exalted benefits we receive by it, in the opportunity of making our acknowledgments, for the great mercies we receive of our Almighty Creator.

God is graciouſly pleaſed to allow us this portion of time, for reſt from labour, and for inſtruc-

inſtruction in the knowledge of our duty; and by the ſame means, he alſo aſſiſts us, in the practice of every duty which he requires of us to perform.

It is but plain common ſenſe to ſay, that if it is neceſſary, we ſhould keep up in our minds, a ſenſe of religion; it is alſo as neceſſary, that ſome particular time ſhould be ſet apart for it. You may perceive every day of your lives, that the thing which ought to be done, having no particular time when it ſhould be done, is oftentimes not done at all.

God knows out hearts, and in mercy provides againſt our weakneſs; and by our making a publick acknowledgment that we believe in him, his power on the hearts of men is maintained ſo much the better. He is the Author of all good, and the great Preſerver of our lives; but if it were not for this duty of our worſhipping him in ſpirit and in truth, a duty which is unchangeable, men might become as the brutes that periſh. And what is the ſad and deplorable conſequence of neglecting the ſabbath? How many miſerable beings, act as if they had no ſouls, or were not accountable for their actions; and commit ſuch offences, that they are condemned to die for them by the hand of the common hangman. It hap-

happens, almoſt as often as any malefactor is put to death, that at ſome hour of repentance, he acknowledges, that from the moment he ſpent the ſabbath day in idleneſs, he became ripe for various kinds of wickedneſs, till at length the Iron hand of the law ſeiſed on him, and the jury finding him guilty, the judge condemned him to die, that honeſt men might be able to live in peace. And what a miſerable end is this!—God preſerve us from breaking his ſabbath! Let us pray to him with all our hearts, and with all our ſouls, unto the laſt day of our lives, that we may reverence this day, which he has ſet apart for a memorial of his goodneſs to all the children of men. Thus we may truſt, that no calamity will befall us, but ſuch as is common to the virtuous, who are ſubject to ſickneſs pain and death.

God is further gracious to us, in as much as this ſacred day comes round as one in ſeven. On Chriſtmas-day, we rejoice that the Saviour of the world was born.—Angels then appeared to the ſhepherds watching their flock by night, and ſang "Glory be to God on high: on earth peace, good will towards men." On Good Friday we mourn for his ſufferings on the croſs. Eaſter Day we keep holy, in the joyful commemoration of his reſurrection from the dead.

All these days are intimately connected with the life and death and resurrection of Christ; and it is necessary to keep them holy, as the day of the year comes round: but they are all comprehended in the sabbath day: And what is the employment of saints and angels, in their eternal sabbath? They fall down and worship Him, who sitteth on the throne, in everlasting peace and joy, which eye hath not seen, nor ear heard, nor hath it entered the heart of man to conceive!

IN

IN purſuing this Syſtem of Inſtruction in moral and religious duties, having brought my ſcholars thus far, to avoid a uſeleſs ſwelling of the ſize of my book, I drop the larger letter, *(a)* and proceed in that of the ſecond degree, *(b)* equally legible even to old eyes.

LESSON XXIV.

Benefits of Riſing Early, and Diligence.

"He that riſeth early, ſhall ſit among princes; he ſhall not ſit among common men."

That is, whatever our condition be we ſhall enjoy a conſiderable advantage;—as

"The hand of the diligent ſhall bear rule, but the ſlothful ſhall be under tribute."

Nothing is ſo recommendatory of a character, as diligence: nothing ſo heavy a tax on time as ſloth. Induſtry in all conditions, will ever obtain reſpect among men.

Thoſe who riſe early, *live* as many more hours every day, as they do not ſpend or *waſte* in dozing on their pillow; and they have this great advantage alſo, the mind does not become

(a) Engliſh. *(b)* Small Pica.

as it were ſoddened, as the body put into a hot-bed or an oven.

The labouring man has the ſuperiority over the indolent wealthy perſon, who from habit, or irreſolution to riſe, keeps in his bed, injures his health, and by this exceſs, ſo far defeats the end of refreſhment by ſleep.

XXV.

Danger of Slothfulneſs.

A vicious man may be of an active temper; but a virtuous perſon cannot be of a ſlothful diſpoſition. Sloth wars againſt virtue.

Virtue and diligence are true and faithful friends.

Vice and ſloth are generally companions.

If by extraordinary dilligence we gain ſo much time to root up weeds, we may prevent their growing in the garden of the mind.

As we root up the noxious weeds, we may plant virtue, the only fit food for the nouriſhment of the ſoul; and by the mercy of God, bring the harveſt of life to a proſperous iſſue.

" He becometh poor that dealeth with a ſlack hand; but the hand of the diligent maketh rich.

The

"The ſoul of the ſluggard *deſireth*, and hath nothing; but the ſoul of the diligent ſhall be made fat."

XXVI.

The great advantages of Induſtry.

How rarely do we ſee induſtrious people in extreme want!

How ſeldom are the ſlothful free from miſery and rags!

"The way of the ſlothful man is an hedge of thorns; but the way of the *righteous* is made plain."

Poverty and pain are the companions of *ſloth*, as iniquity is her leader and guide.

"He that is ſlothful in his work, is brother to him that is a *great waſter*.

Love not ſleep, leſt thou come to poverty. Open thine eyes, and thou ſhalt be ſatisfied with bread.

The deſire of the ſlothful killeth him, for his hands refuſe to labour."

How beautiful are theſe ſayings, and how eaſy to underſtand. He who will not work, ought not to eat; and he that eateth not, muſt die.

LECTURE VI.

On Brotherly Kindneſs.

Dear Children,

We are told from the higheſt authority, that a good man is merciful to his beaſts, and we know that he is ſo: he will not beat nor laſh them wantonly, nor in fooliſhneſs of heart, indulge anger towards a brute. He will not load them beyond meaſure, nor neglect to feed them in due ſeaſon.

Is it not a moſt unpleaſant thing to ſee a butcher kill a lamb? But it is his office to do it, even when the innocent animal licks his hand, holding the deadly knife, which is to ſhed his blood. If from habit he has but little feeling in ſuch reſpects, yet he does not torment the poor animal.

Do as you would be done by; comfort the afflicted; encourage each other; be kind, and ſpeak in a brotherly manner. Thus, "when you lie down, you ſhall not be afraid, and your ſleep ſhall be ſweet." Your conſcience will not diſturb you! Is not this one of the greateſt comforts that God can beſtow on mortal man? To be above fear, and to refreſh our weary limbs from day to day, is a great bleſſing. It is by this means we are enabled to perform our ap-

appointed tasks, and in some measure the good which our religion requires of us!

We generally see so much of each others hearts, that whatever deed of kindness is done with pleasure, is with pleasure received; so good words, spoken with a good heart, make the sweetest musick in the world.

It is said of one of the highest comforts on earth, namely a good wife, that "in her tongue was the law of kindness;" and who would choose to govern themselves by a kinder law?

Now is your time, my children, to learn good habits. Believe me that bad ones often prove obstinate, sometimes unconquerable. Whatever you practise contrary to this *law of kindness*, is contrary to the law of *Christ*: it is the effect of ignorance: it is a consequence of being a companion of those whose manners and dispositions are more like the snarling of a *dog*, than the kindness and humanity of a *man*.

There is nothing so base as foul words, except it be foul deeds. You will soon learn that *revilers* are mentioned by Saint Paul in his Epistles to the Corinthians, as some of the offenders, who shall not inherit the kingdom of heaven! Take heed to your *words*.

As

As in the intercourſe of the world, we learn to be kind from common incidents, common obſervation, and the *friendly* duties of life, we are prepared to reliſh the religion of our bleſſed Lord! If we conſult our New Teſtament, which contains the words of eternal life, we find the ſtrongeſt leſſons, to keep us in awe, that we ſin not by the tongue, which was given us to praiſe our Maker. The admonition is: "Let your converſation be yea, yea, and nay, nay; for all that is more than this, cometh of evil."

We are alſo commanded to love one another with brotherly love, preferring another to ourſelves. We are continually reminded, that God ſo loved the world, that he ſent his only begotten Son to die for the ſins of men: and the diſtinguiſhed prayer which our Saviour himſelf taught us is, "forgive us our treſpaſſes as we forgive them that treſpaſs againſt us."—What then becomes of all fooliſh quarrels, and ill words? Ill words are not uſed, when men forgive their friend, their brother, or acquaintance his *treſpaſſes*. You ſee the abſurdity and iniquity of unkind words.

If you regard *our Lord's Prayer*, and who dares to diſregard it, you will ſhun the temptation of being froward in heart, ſowing

ing diſcord, or deviſing miſchief, leſt ſome dreadful calamity ſhould come upon you. Strife and contention are to a good mind, what a ſore bruiſe or wound is to the body. Remember what I ſay to you, and be wiſe. Seek your own happineſs, but if you ſtray from the paths of virtue and religion, how are you to find it?

REMARK.

On Wiſe Sayings.

Nothing can exceed the ſtrength of the *Proverbs*, except the important truths they contain, and the beautiful manner in which they are expreſt. If we compare them with what is paſſing in common life, we find a correſpondence which aſtoniſhes us. What pleaſes the child, ſo far as his underſtanding goes, will pleaſe the man alſo; and parent and child may grow wiſe together.

XXVII.

Slothfulneſs is an Enemy to Health and Comfort.

As ſloth is attended with miſery, diligence has equal claims to comfort.

Even

Even labour directed with judgment, promotes health.

The *rich* often labour as hard as the poor, who depend on their hands for bread for their mouths, but they call it by the name of *exercise*.

Sloth robs life of the ſalt which gives it a reliſh.

Sloth is to the body, what vice is to the ſoul; its diſeaſe and confuſion.

XXVIII.

Advantages of Temperance.

Nothing is ſo unfriendly to health as exceſs of any kind.

Neither eat nor drink more than experience proves to be good for thee. No one can judge of this ſo well as thyſelf.

Thoſe who importune others to eat and to drink, as if it were a paſtime, are in effect very ill-mannered, and oftentimes very cruel.

Let not gluttony deſtroy thy health, more than vice thy virtue.

The pleaſure of eating and drinking is found only in the meaſure and degree by which we are refreſhed.

Ex-

Excefs deſtroys refreſhment, and often brings as ſore a diſtreſs as hunger unrelieved.

The effects of over-eating or drinking have coſt many a man his life.

What a miſerable death is his who periſhes by imitating a ſwine.

Self-denial is a Chriſtian virtue, as neceſſary as patience or humility.

STORY III.

Of Richard Ramble, and his honeſt behaviour.

Dick Ramble was left very young without parents, or none who took any care of him. Upon the eſtabliſhment of Sunday Schools, it was his good fortune to get admitted into one of them. He had contracted the bad habits which uſually attend on idleneſs; ſuch as quarrelling, which leads to ſwearing, and lying. His ſchool-fellows were aſhamed of him, and he was ſeveral times in the utmoſt danger of being expelled the ſchool. Still he had underſtanding to diſtinguiſh *evil* from *good*, and it was hoped time and inſtruction would bring him to himſelf.

Wickedneſs is folly and madneſs. That it is folly no man in his ſenſes can doubt; and it

is no leſs *madneſs of heart*, for which we are accountable, becauſe it may be avoided. Vice never fails to pervert the hearts of thoſe who yield to it. The mind finds peace only in learning what is our duty, and practicing what we know: nothing elſe on earth can give it any real comfort. Hardly can any wicked man totally forget that there is a ſtate of rewards and puniſhments after death.

Dick attended to his maſter, and heard his good lectures. He alſo learnt his leſſon like other boys; yet from the force of *habit*, he was ever doing ſome fooliſh or miſchievous trick, or quarrelling about trifles. When it came about for the 'Squire himſelf to viſit the ſchool, the miſtreſs informed him, that Dick was hardly manageable. The 'Squire expoſtulated with him, and threatened him in ſuch terms, that Dick began to conſider more ſeriouſly what he ſhould come to; and that if he did not alter his manners he would certainly be turned out of the ſchool. It was very kind and Chriſtian-like, on the part of that good gentleman, to take pains to convert a poor, ragged worthleſs boy. But ſo it was, and it anſwered his good and pious intentions. He prevented Dick's becoming a nuiſance to the community, and ſaved him perhaps from the gal-

gallows. Dick was ſenſible of the honour done him, though the 'Squire's motive was the pure effects of his charity.

One day as Dick was in the church-yard with his companions, a lady diſtributed a quantity of halfpence to a number of Sunday School children. Among the halfpence there happened to be a ſhilling, which came into Dick's hands; it might have fallen into the hands of any other boy or girl. Dick, upon enquiring, found that none of his companions had more than halfpence, and therefore like a ſenſible boy, very juſtly concluded there might be ſome miſtake on the part of the lady. He accordingly brought the ſhilling and delivered it to the 'Squire, declaring that he did not think he had a right to it. So far Dick's conduct correſponded with that of a French ſoldier, who having performed ſome duty of diſtinguiſhed bravery, his general was ſo pleaſed that he preſented him with his purſe. Beſides the gold, the ſoldier found in it a pair of rich diamond buttons. The purſe was certainly given to him with all its contents, but the ſoldier, like an honeſt ſenſible man, concluded that his general might not have recollected that there were any ſuch diamonds in it, and accordingly the next day he brought the diamonds to the

general, and ſaid, "I believe, my general, you did not mean to give me theſe diamonds which I found in your purſe." The general ſaid, "very true friend, I did not mean to give "them to you, but ſince you are ſo honeſt as "to bring them to me, they are yours." In this caſe Dick's patron was pleaſed with ſuch a mark of honeſty, commended him much, took that ſhilling and gave him another, and clothed him from top to toe, as an example, and as a boy who had forſaken his evil ways. We are not to expect to be rewarded for being honeſt, though we may be puniſhed for being dishoneſt. Honeſty rewards itſelf by the higheſt of all gifts, the ſatisfaction of a good conſcience.

Dick's conduct being thus known, the 'Squire took occaſion, at the next meeting of the Sunday School children, to preſent him to them, as a reformed, honeſt, good little boy: they made a circle round him, and the 'Squire told the ſtory. The children in general gave witneſs to his good behaviour, ſince the 'Squire had ſpoken to him. Among the reſt was *Harry Heartgood*, a remarkable good-minded boy: Harry had but one poor halfpenny in the world, but he was ſo affected with the account given of Dick's honeſty, as a friend to virtue, and to virtue's friends, he ſtepped forward and preſented Dick

with this piece of money, as a token of his applauſe of ſuch honeſt behaviour.

Upon this occaſion *Dick's* patron mentioned the repentance of *Catherine Candid*, a School-girl.—Kate had abſented herſelf from School, and ſome accounts given of her, were not pleaſing. "I expoſtulated with her, (ſaid this "gentleman) ſeparated from her companion; "telling her that I did not mean to ſhame her; "but ſhe having a native good charitable princi- "ple in her heart, made this reply: "I wiſh, ſir, "you would talk to me before the other children, "becauſe it may be a means of preventing "their falling into the ſame faults that I have "committed." The gentleman proceeded. "Now my dear children, was not this a "charming proof of that uprightneſs of mind "which leads us to prefer another even to "ourſelves, and to wiſh that the cauſe of virtue "ſhould be maintained, even though we ſhould "ſuffer in our own perſons?"

"With regard to Dick and Harry who are "before us for our commendation, which of "them ſhall I moſt praiſe or commend? I believe "them to be both ſincere of heart, in the ſight "of God and before us all. One parted with "a ſhilling, which his conſcience led him to "think he had not a juſt title to; the other

" parted only with his halfpenny, but it was
" all he had. Dick was honeſt: Harry was
" generons and manly, (a) As a token of his
" applauſe of a virtuous action, in the ſince-
" rity of his heart, and in warm affection for
" the cauſe of virtue, he truſted in providence
" that he was doing right. Let them both
" be *remembered* by you all, and let *Sunday*
" *Schools* ſhare in the honour. Let every ſcho-
" lar learn, how much joy there is over a bad
" child, that repents; and over a good child
" that acts honeſtly and generouſly, like a
" man and like a Chriſtian.

" It may be hoped that ſuch examples will
" be followed. A peaceful conſcience, honeſt
" thoughts, and virtuous actions are bleſſings
" without end or meaſure: they have hea-
" ven in proſpect for their reward. He who
" does evil, as in the caſe of robbery, theft,
" or violence to any man's perſon or property,
" or ſpeaks injurious words, they are works
" which come of the devil, and hell is the
" reward. " To do evil for evil is a ſad proof
" of the corruption of the heart. To do good
" for good, is gratitude and a civil return

" which

(a) Mr. Raikes of Glouceſter, informs us of anecdotes of two heroic boys and a girl, correſponding with this detail.

" which the virtuous never fail to make; but
" remember, that to do good for evil, and when
" moſt provoked to anger and reſentment, this
" is Chriſtian perfection." Nor is it leſs the
" duty of a good Chriſtian, who has heaven
" in his eye, and hopes to pleaſe God, and to be
" for ever happy, to be good and ſtand firm
" in ſpite of temptation, that when his ſoul ſhall
" leave his body, he may by the mercies of
" God through Jeſus Chriſt, be in a ſtate of
" happineſs, which eye hath not ſeen, nor ear
" heard, nor hath it entered into the heart of
" man to conceive how glorious that happineſs
" is. There is nothing ſo great or ſo good,
" but a true Chriſtian is led to perform it, in
" ſpite of all the ſuggeſtions of the evil ſpirit,
" who is ever watchful to take advantage of
" the idle, the quarelſome, the diſobedient, or
" the unjuſt; therefore, my dear children, be
" on your guard, and think of *Dick* and *Harry*,
" and *Kate*, and imitate their candour, their
" generoſity, their uprightneſs; ſo ſhall you all
" be happy in this world and in the world to
" come!"

LECTURE VII. *by the Maſter.* (a)

Civility, Kindneſs, and brotherly Love.

Dear Children,

When I gave you my laſt lecture on the duty and neceſſity of your treating each other with civility, kindneſs, and brotherly love, I explained to you how offenſive it is in the ſight of God to inſult any perſon in miſery, and every one is put in a ſtate of miſery who is inſulted. To offer any inſult for trifling faults, or out of mere wantonneſs, is vexing and tormenting, though God has commanded you to love one another: and will you dare to diſobey him? Will you uſe abuſive or ſcurrilous language to your companion and acquaintance, perhaps for the very thing which you ought to compaſſionate? Many evils there are in the ſinful ſtate of man, which he ought to conceal, as the only way of keeping the world in peace!

To expoſe a *ſtranger* for a weakneſs or infirmity, a fooliſh word or an unjuſtifiable deed, inſtead of looking at home and amending our own hearts, is not acting like a wiſe man, much leſs a *Chriſtian*; but when it affects a *neighbour*, a *companion*, or a friend, to delight in aggravating a calamity, under any pretence whatſoever,

(a) What comes from the Maſter may do the ſame from the Miſtreſs.

ſoever, proves the folly and wickedneſs of our own minds. A caution to each other in ſecret, may be not only warrantable but *charitable*. The advice given, us by the great apoſtle, even in matters of injuſtice, which the laws may not happen to take hold of, is this: "Let him "that ſtole ſteal no more; but rather let him "labour, working with his hands the thing "which is good, that he may have to give to "him that needeth."—This ſuppoſes a convert, made by perſuaſion and gentle treatment, to become not only juſt, but charitable, kind, and affectionate.

The apoſtle ſays, "Let no *corrupt communi-* "*cation* proceed out of your mouth, but that "which is good to the uſe of edifying, that it "may miniſter grace unto the hearer." So that inſtead of exciting anger by provoking one another, every word may be a word of love and kindneſs.—He adds, "And grieve "not the ſpirit of God, whereby ye are ſealed "unto the day of redemption,"—or in other words, forget not your hopes of everlaſting joy, by any folly or wickedneſs. This is explained in the moſt expreſs terms, which every one of you, my children, may underſtand as well as any biſhop in the land; and I hope you will make it the conſtant rule of your behaviour,

to

to the laſt hour of your lives. "Let all bit-
"terneſs of wrath and anger, clamour and
"evil-ſpeaking, be put away from you, with
"all malice; and be kind one to another, ten-
"der-hearted, forgiving one another, even as
"God for *Chriſt's* ſake hath forgiven you."—
What a glorious declaration does the apoſtle here make: but we muſt underſtand that we are forgiven, only as we forgive.

One of the greateſt happineſſes any perſon can enjoy, is a forgiving temper, and particularly to thoſe who cheriſh a ſenſe of the duties of a *Chriſtian*. In our intercourſe with the world, our prejudices and partialities often miſlead us. We condemn ſometimes, where we ſhould applaud; and find faults where there are more virtues: ſmall faults, may appear to them who are not well informed as great offences.

Thus you ſee the neceſſity of caution, leſt the accuſer ſhould become the greater criminal. Beſides, a fault concealed may bring the offender to a right ſenſe of it; whereas let it be thought that a man is a knave, or a woman an harlot, and there is ſo much done to make them ſo. To take away the reputation of any one, is weakening or deſtroying the check or reſtraint he was under.

Alas!

Alas! my dear children, it is too common to report evil, when we ſhould hold our tongues; fooliſh perſons often talk of what they do not underſtand, or deride a ſtranger or a neighbour at a venture. This is oftentimes done wrongfully, and even when they are under affliction. We cannot be too cautious when we talk of others, leſt we bring on our heads the anger of the Almighty friend, the parent, and protector of mankind! Seldom do we know the whole truth of any thing, and therefore ſhould be on our guard what we ſay.

The wiſe man ſays, "Do not the tears run "down the widows cheeks; and is not her cry "againſt him that cauſeth them to fall? They may fall; they often do fall, for wounds which were given by words and harſh treatment, even where we ſhould rather weep with her that weeps, not inſult her miſery. "He "that taketh away his neighbour's living "ſlayeth him, and he that defraudeth the la-"bourer of his hire is a blood-ſhedder."

Theſe are bold expreſſions, but they are true; for to rob one of his reputation, and to withold the pay of another, may have exactly the ſame effect; for he who deprives a man of the means of living, ſo far deprives him of life.

Kindneſs

Kindneſs and cruelty, like light and darkneſs, are ſet one againſt the other—and words may be cruel as well as deeds. Thoſe who are civil, being ſincere of heart, are always kind;—thoſe who are kind are as naturally civil.

"The eyes of the Lord are upon them that "fear him, and he knoweth every work of "man." As he heareth every word that is ſaid, whether it be *good* or *evil*, whether it come from the poor or *rich*, young or old; "from him that weareth purple and a crown, "unto him that is clothed in a linen frock," —be on your guard!

Whatever diſtinctions the world may make, "no riches are above a ſound body, nor any "joy above the joy of the heart." Therefore let me beſeech you, from this day forward, as you value the reputation of good children, and wiſh to flouriſh under the care of your parents and friends, and to do me all the honour you can as your teacher; and above all as you fear God, leave off ſpeaking of foul words. If you do this, no one among you can be guilty of ſwearing, which is one of the moſt ſhameful vices, of the moſt ſhameleſs men. You will alſo leave off giving the lye; for as your converſation becomes pure, and you entertain a ſenſe of religion in your minds, and an affection for

each

each other, you will ceaſe to ſtain your character with the foul blot of lying.

Be careful to uſe words of kindneſs, and to avoid ſuch as may vex another, and put him out of humour, much more ſuch as torment and diſtreſs him, by imputations which wound his reputation. Avoid all ſuch words, or diſcourſe, as tend to deſtroy your own feeling of heart, and may render you more brutiſh than even the beaſts themſelves. Even among beaſts very few contend with one another, except they are prompted by hunger. Do you ſeek the favour of God, of whoſe aſſiſtance you ſtand in ſo great need every hour; and to whom you pray as the father and friend of mankind, that is a friend to every creature of your own kind. To inſult thoſe whom God protects; to offer an affront to them who are under the care of the majeſty of the great Lord of heaven and earth, muſt be grievouſly offenſive to him!

LESSON XXIX.

The great benefits of Generoſity.

"Give and take and ſanctify thy ſoul, for "there is no ſeeking of dainties in the grave."

Act

Act generouſly while thou liveſt; improve thine heart; prepare thy ſpirit. The ſcene cloſes with death.

The generous minded only can judge of the pleaſure of relieving the oppreſſed.

True greatneſs of mind, in every condition, can be only maintained on *Chriſtian* principles.

Goodneſs is generoſity; it comprehends ſweetneſs of temper: it is modeſt and inoffenſive, and inclined to relieve the wants of others.

"Liberality and gratitude are the bonds of concord."

To help thoſe who are not capable of helping themſelves, is the moſt grateful offering we can make to heaven.

"By compaſſion the miſery of another becomes our own, and by relieving it, we relieve ourſelves."

To do a kindneſs in a graceful manner, has frequently more charms to the party accepting it, than the kindneſs itſelf.

XXX.

The charms of innocency.

Retain thine innocency and thou wilt be courageous, and fear nothing except offending God, which every wiſe man fears.

It

If I truſt in God and endeavour to pleaſe him, what can I ſuffer which will render me miſerable?

Confidence in God is a match for any anguiſh of mind.

Diſeaſes of the body do not laſt long. We cure them by time and patience, or they releaſe us by death.

Courage and reſignation are the production of innocency, as fruit of the tree of its proper kind.

Be always concerned for thy ſoul, for that will laſt for ever!

XXXI.

Honeſty and Reſignation eſſential to Chriſtianity.

Be content with ſuch things as providence hath appointed for thee, as the only ſolid ſecurity of thy honeſty.

The prayer of a reſigned honeſt heart.

" Mean tho' I am, not wholly ſo,
Since quicken'd by thy breath;
O lead me whereſoe'er I go,
Thro' this day's life or death!

"This day be bread and peace my lot,
All else beneath the sun,
Thou know'st if best bestow'd or not,
And let thy will be done!"

He who submits to death itself, rather than do a dishonest deed, acts like an *honest man*, who is the noblest work of God on earth!

Those who endeavour to keep their affections within the bounds of religion, can hardly be tempted to any very wicked or base action.

A virtuous habit grows the stronger by time, and becomes familiar; as he who advances in manhood may increase in wisdom.

LECTURE VIII.

Compassion and Charity.

Dear Children,

The life of man, we are assured, consisteth not in the abundance that he possesses, for he cannot carry any part thereof with him to the grave;—but his *good works* follow him. What were the comforts of that good man *Job*, under the sorest affliction that we can well conceive of any mortal, to suffer and live? In the course of his days, he had often wept for him

that was in trouble; his ſoul was grieved for the poor. He knew that God who had faſhioned him in the womb, had alſo made the moſt forlorn among the children of men. "He "had not permitted the ſtranger to lodge in "the ſtreets, but opened his doors to the tra-"veller. He never made gold his hope, nor "ſaid to the fine ſilver, thou art my confidence;" therefore his *heart* did not fail him. He truſted that after his trial, a good and righteous God would deliver him. He had been as a father to the fatherleſs; and believed that good will come to him that is occupied in good, and to him that giveth alms, when it is in his power to give. He drew this conſolation from the obedience which he had paid to the commandments of God, in the ſuccour that he had afforded to the diſtreſſes of all his fellow-creatures.

We cannot be too much nor too often reminded that the love of God towards us, depends on our loving one another. The great founder of our religion has enforced this doctrine by ſaying, "A new commandment I give unto you, "that you love one another!"

The Jews of old confined their affections within narrow bounds: having been once the choſen people of God, they acted as if they were

not of the common race of men; they did not underſtand what was meant by their neighbour. Our Saviour explained it to them, by the parable of the good *Samaritan*. In his journeying he found a diſtreſſed traveller, who had fallen into the hands of thieves; they had wounded him, and left him half dead. The good man finding a fellow-creature in diſtreſs, did not aſk of what country he was, but immediately applied a remedy to the wounds, the beſt he had; he ſat him upon his own beaſt; he carried him to an inn; and paid for his cure. The poor wounded man was a Jew. The Jews differing from the Samaritans in religious faith, it laid the foundation of hatred, and animoſity towards each other. On neither ſide, did they underſtand what manner of ſpirit they were of; nor conſider that God was the common father of all the race of men. This darkened their underſtanding with reſpect to God, themſelves, and their neighbour. What can be ſo expreſſive of our love for the common Father of us all, as charity for *his* children, our fellow-creatures? The great principle laid down by the religion of our Lord, is this: "He that loveth not his brother whom he hath ſeen, how can he love God

God whom he hath not ſeen?" The true Chriſtian ſays,

"Teach me to feel another's woe,
To hide the fault I ſee;
That mercy I to others ſhow,
That mercy ſhew to me!"

If the Son of God ſubmitted to a cruel death out of love to man, and to ſave him from eternal death, how much are we bound to love one another? *Obey and be happy!* Be it your firſt concern to conſider that as God has loved you, you ſo love one another. If you love another, you will ſhew him mercy and compaſſion. You will aſſiſt him who ſtands in need. You will delight in the exerciſe of thoſe gentle paſſions, and that quiet temper which keeps the world in peace, and prevents our deſtroying each other.

For this reaſon, anger, malice, revenge, pride, envy, covetouſneſs, and every evil deſire which can any ways hurt another, are forbidden under the ſevereſt penalties. Do you therefore conſider, as you grow up, that whatever you do, or ſay, it may not hurt any other perſon, but on the contrary, do them good; and the more good, the more acceptable will your con-

duct be to God our common Father, and Almighty friend!

Now my dear children, if we are to be ſo good-natured, compaſſionate, and tender one to another; we are to remember alſo, that it is ſaid, "a good man is merciful to his beaſt;" and indeed he muſt be a bad man who is cruel. By beaſt we may underſtand birds alſo, and inſects. All the creatures of God which have fleſh and blood are, as far as we know, as ſubject to pain as man. If they could ſpeak and tell us of the pangs and tortures they feel: could we be made ſenſible of their agonies in their dying moments, we ſhould not torment them on any account.

Nothing diſgraces a man ſo much as cruelty. That which no man would chuſe to ſuffer from another, he ſhould not impoſe on his neighbour. To do as we think we ought to be done by, is the grand precept and command in our holy religion. It is what our Saviour calls the *law and the prophets*. No one in his ſenſes, tortures himſelf; let him take care not to torture another.

Our holy, kind, and merciful religion, goes much further; it requires of us to relieve, to comfort, and to ſupport each other, by every reaſonable means, according to our power, and

the

the ſeveral relations in which we ſtand to each other. Thoſe who profeſs Chriſtianity are bound to conſider what is required of them by the goſpel of Chriſt, the great founder of our religion; if they do not obſerve it, we may conclude that they are highly faulty for being negligent of the opportunities they had of knowing, or knowing, that they are wickedly omiſſive in their duty. If with all their boaſted civilization, they imitate the barbarous nations, who treat each other without mercy, it is paſt all doubt, that they will have a heavy account to give to God for their conduct.

Now my dear children, be merciful, as your Father in heaven is merciful, that is in the degree and according to your power. Do this, and look forward with joy, that in due time when you die, you may receive a rich and glorious reward, even the mercy of the great God and Father of ſpirits. Your ſouls will be in a ſtate of happineſs, enjoying the glories of his kingdom which endure for ever and ever!

LESSON XXXII.

Deſcription of a good Man.

Every one is eſteemed good or bad as he guides himſelf by the rules of virtue, and reſpects thoſe rules

A good man is a Chriſtian, never ſorrowful as one without hope: never joyful as one who forgets that he is to die—yet always rejoicing in the mercies of God!

"A good man, whether he be rich or poor, ſhall at all times rejoice with a chearful countenance."

The flatterer of pride and vanity affords no ſolid ſatisfaction to him who conſiders how things will appear in the ſight of God.

Human prudence requires of us to provide for the neceſſities of the body; but comfort of ſoul is to be found only in innocency, and the ſolid joys of a peaceful conſcience.

The life of man on earth is ſo ſhort, that to be diſturbed above meaſure about the events of it, proves a want of underſtanding.

XXXIII.

Deſcription of a wiſe Man.

The more reſolution and good ſenſe a man has, he will make the beſt of all accidents.

All things happen for good to the good, but the wicked convert bleſſings into occaſions of ſin.

All

All that goes beyond the gratification of our wants, is in a wiſe man's eſteem, either the food of fancy or of pride.

The middle ranks of life are the moſt ſafe for wiſdom, becauſe the leaſt tempted to vice.

Let the condition in which providence hath placed us be what it may, the wiſer a man is, the more he will comfort his own ſoul.

The wiſer any man is, the more will his hope in a life to come rejoice his heart.

The dart of death will not frighten him, who hopes to be a gainer by it.

XXXIV.

Comfort of a poor Man.

"Better is the poor that walketh in his uprightneſs, than he that is perverſe in his ways, though he be rich.

"The Lord will plead the cauſe of the poor, and ſpoil the ſoul of thoſe that ſpoileth them."

What an exalted promiſe is this to avenge oppreſſion!

"Wiſdom is better without an inheritance than an inheritance without wiſdom."

"A great fortune in the hands of a fool, is a great

a great misfortune. The more riches a fool has, the greater fool he is."

In proportion as riches give power, that power may be employed either to a very bad or a very good purpose.

"Poverty oftentimes conceals virtue, but riches seldom conceal vice.

It is more honourable not to have and yet deserve, than to have and not deserve.

He that maketh a feast for the rich should give the poor a share in it."

"The poor man is honoured for his skill and the rich man is honoured for his riches. He that is honoured in poverty how much more in riches; and he that is dishonourable in riches, how much more in poverty!"

XXXV.

The horrors and danger of Covetousness.

"He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. *(a)*

Why is earth and ashes proud? There is not a more wicked thing than a covetous man:

(a) See Introduction, page 39.

man; for ſuch an one ſetteth his own ſoul to ſale.

" He that is evil to himſelf, to whom will he be good? He ſhall not take pleaſure in goodneſs.

" *Wiſdom* that is hid, and *treaſure* that is hoarded up, what profit is there in either of them?"

XXXVI.

The Miſeries attending Exceſs.

As temperance is the parent of health, and the friend of virture, exceſs not only brings us the earlier to the grave, but it alſo ſtains our character.

" Stretch not thy hand whitherſoever it looketh; and thruſt it not into the diſh.

" Sound ſleep cometh of moderate eating; he riſeth early and his wits are with him: but the pain of watching, and choler, and pangs of the belly are with an *inſatiable* man.

" Strong drink taken with exceſs, maketh bitterneſs of the mind with brawling and quarrelling.

" Drunkenneſs encreaſeth the rage of a fool till he offend. It diminiſheth ſtrength and maketh wounds.

" Re-

"Rebuke not thy neighbour at the wine, and give him no deſpiteful words."

Much quarrelling comes from ſtrong drink; but we may as well quarrel with a mad man, as with one whoſe brains are diſturbed with liquor.

STORY IV.

Of a Nobleman, a poor Widow, and her Daughter.

Let us thank God that amidſt ſo much wickedneſs as we ſee and hear of, there are many good people, perſons though poor ſtrictly honeſt, who will not, on any conſideration, take any undue advantage. They will neither receive nor withhold from another what belongs to him.

A certain poor widow went to a noble lord with an humble petition, repreſenting that ſhe and her daughter were in great danger of being turned into the ſtreets for want of five and twenty ſhillings, due to her landlord: that a perſon called a *gentleman*, knowing her diſtreſs, had offered her a conſiderable ſum for her daughter; but that ſhe had always lived, and hoped to die a *Chriſtian*: truſting that the righteous God, whom ſhe had hitherto ſerved in faith-

faithfulneſs, would ſupport her own and her daughter's innocence.

The nobleman being convinced of the truth of what the woman repreſented, bid her be comforted, and continue to truſt in the providence of God, reminding her at the ſame time, that induſtry was an inſtrument of providence, and that ſhe muſt train her child accordingly. At the ſame time gave her an order on his ſteward for ten times more than ſhe had requeſted; that is *twelve pound ten ſhillings*. When ſhe preſented the order the ſteward gave her the money. The woman much ſtartled ſaid, "This muſt be a miſtake, for my petition was only for five and twenty ſhillings;" and ſhe returned to her benefactor to acquaint him. Pleaſed with the honeſty of the woman, according to his wonted princely liberality, he ſaid, "It is true, I think I have committed a miſtake; there is another order for you in lieu of the former. It is for ten times more than that which I gave you before. Take as much as you want of this ſum, to ſupply your preſent neceſſities, and give the reſt in dowry with your daughter to ſome honeſt man, who may be worthy the daughter of ſuch a woman. It is the beſt device which I can

think of to preſerve her innocency." The noble lord's purpoſe was fully anſwered: he was happy in giving; the woman in receiving, and diſpoſing happily of her daughter.

LESSON XXXVI.

The ſin and folly of lying, deeper than the grave.

"To be ſincere we muſt ſpeak as we think; do as we pretend and profeſs; perform and make good what we promiſe; and really be what we would ſeem and pretend to be.

"We muſt not always ſpeak all that we know; that were folly: but what a man ſays ſhould be what he thinks, otherwiſe it is knavery.

"A lyar is a Hector towards God, and a coward towards men.

"The primitive Chriſtians counted it an impious thing to diſſemble the truth, and ſcorned to live upon ſuch baſe terms, to be beholden to hypocriſy even for their lives.

"A man who is rightly honeſt looks not to what he *might* do or ſay, but to what he *ſhould* do or ſay.

"Nothing

"Nothing can be more unjuſt or ungenerous than to play on the belief of a harmleſs perſon.

The wiſe man ſays: "A thief is better than a man accuſtomed to lie; but they both ſhall have deſtruction to heritage."

Some kinds of lying deſerve a heavier puniſhment than ſome kinds of thievery.

The thief is indeed often carried to the gallows, when the liar may paſs unnoticed before men, but what will his ſituation be before God?

If the noble endowment of ſpeech, which the great Lord of nature has given us for ſuch gracious purpoſes, that our joys and comforts depend on the tongue, what will happen if we abuſe it to the purpoſe of deceit and falſehood?

If the devil is the father of lies, lyars are *his* children. They cannot be the children of God.

"Lying lips (ſays the wiſe man) are an abomination to the Lord, but they that deal truly are his delight."

And what is it to be delightful in his ſight who is the God of all conſolation, the King of glory, the all-powerful Sovereign of heaven and earth?

"A lie is a foul blot in a man, yet it is continually in the mouth of the untaught."

A ſad account indeed of them who are not inſtructed in their duty!

"A lying tongue hateth them that are afflicted by it."

Shall we afflict becauſe we hate without cauſe? or hate becauſe we have afflicted? In either caſe the wickedneſs is horrible beyond deſcription, yet ſo it often proves.

It is obvious, that a lyar cannot love thoſe whom he deceives, nor them who detect his falſehoods. As one ſin brings another, we may eaſily underſtand the comprehenſive ſenſe of this antient proverb.

XXXVII.

How a fool betrays and deſtroys himſelf.

"A fool's mouth is his deſtruction, and his lips are the ſnare of his ſoul.

His lips enter into contention, and his mouth calleth for ſtrokes.

It is a ſport for a fool to do miſchief, but a man of underſtanding has wiſdom.

As a dog returneth to his vomit, ſo a fool returneth to his folly.

Seeſt thou a man wiſe in his own conceit, there is more hope of a fool than of him.

A wiſe man feareth and departeth from evil, but the fool rageth and is confident.

Let thy ſpeech be ſhort, comprehending much in few words."

XXXVIII.

Conduct towards Enemies.

The wiſe and good are equally cautious not to hurt enemies, nor yet to hate them.

Our conduct towards enemies ſeems to be one of the greateſt trials of the virtue of the mind; yet enmity is a proof of a narrow mind, as well as a forgetfulneſs that we are accountable beings.

" When a man's ways pleaſe the Lord, he maketh even his enemies to be at peace with him.

" Never truſt thine enemy, for like as iron ruſteth, ſo is his wickedneſs. Set him not by thee, leſt when he hath overthrown thee, he ſtand up in thy place."

Yet ſay not I will recompence evil, but wait on the Lord, and *He* ſhall ſave thee.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth, leſt the lord ſee it, and he turn away his wrath from him."

Conſider this caution. We may do good to an enemy, though prudence reſtrains us in truſting him: but if we hate him, inſtead of *puniſhing him for his iniquity, it may pleaſe God to puniſh us for ours.*

" Bear not hatred to thy neighbour, and do nothing at all by injurious practices.

Remember thy end, and let enmity ceaſe; remember corruption and death, and abide in the commandments."

XXXIX.

The duties and advantages of true Friendſhip.

" Whoſo diſcovereth ſecrets loſeth his credit, and ſhall never find a friend to his mind.

Keep thy word, and deal faithfully, and thou ſhalt always find the thing that is neceſſary for thee.

A faithful friend is a ſtrong defence, and he that hath found ſuch an one, hath found a treaſure.

A faith-

A faithful friend is the medicine of life, and they that fear the Lord ſhall find him.

The virtuous only can be true friends.

"Forſake not an *old* friend, for the new is not comparable to him.

Do good unto thy friend before thou dieſt, and according to thy ability ſtretch forth thy hand and give to him.

Admoniſh a friend, it may be that he hath not done (what is reported of him), and if he hath done it, that he doeth it no more.

Admoniſh a friend, for many times it is a ſlander, and believe not every tale."

XL.

The glorious rewards of them that ſeek wiſdom.

"*Wiſdom* lifteth up the head of him that is of low degree.

He ſhall ſet his children under her ſhelter, and ſhall lodge under her branches.

By her he ſhall be covered from heat, and in her glory ſhall he dwell.

He ſhall find joy and a crown of gladneſs, and ſhe ſhall cauſe him to inherit an everlaſting name.

Fooliſh

Foolish men shall not attain her, and sinners shall not see her. She is far from pride, and men that are liars cannot remember her.

A wise man shall be filled with blessing, and all they that see him shall count him happy.

Wisdom is glorious and never fadeth away, yea, she is easily seen of them that love her, and found of such as seek her.

Whoso seeketh her early shall have no great travel, for he shall find her sitting at his door.

The words of wise men are heard in *quiet*, more than the cry of him that ruleth among fools.

The root of wisdom is to fear the Lord, and the branches thereof are long life.

If a man loveth *righteousness*, she teacheth temperance and prudence, justice and fortitude, which are such things, as men can have nothing more profitable in their life."

Remarks on the wise sayings of these Lessons.

Thus I end the moral lessons, of which a great part is collected from the *Proverbs Ecclesiastes*, *the Wisdom of Solomon*, and *Job* admitted as a canonical. The proverbs of Soloman is a collection of *sayings* suited to his high

high reputation for wiſdom, and that temporal glory of which our Saviour makes mention, was that "*Solomon* in all his glory," as it depended on human art, "was not arrayed like a *lilly* of the field." The book of *Eccleſiaſtes* is alſo aſcribed to him.

Learned men believe that the book of *Job* was written by *Moſes* above 3200 years ſince. This repreſents a "man perfect in his generation," relieving diſtreſs in every ſhape and form, a man of "unſpotted integrity, fearing God "and eſchewing evil, whoſe ſtrength God was "pleaſed to try with ſome of the greateſt cala-"mities that is recorded to have fallen on any "of the ſons of men, reſpecting the body and "the things of this life. Through all his af-"fliction he vindicates the ſovereignty and do-"minion of God, againſt all the *falſe opinions* "of men."

Eccleſiaſticus, though eſteemed apocryphal, that is not canonical, being of uncertain authority, is full of *wiſdom*. It is ſuppoſed by the learned to be written two hundred and forty years before *Chriſt*, by a wiſe man named Jeſus, (a name uſed among the Jews, ſignifying Saviour) the ſon of Sirach, and grand ſon of Jeſus the high prieſt of the Jews, who returned with *Zorobabel* from *Babylon*. Whoever the

author

author might be, his instruction is admirable. We find all the wise men of antient ages, agreed concerning a resurrection to a future life, and in their trust in God, though our Saviour only brought life and immortality to the fulness of light, making it clear and indisputable to the Jews and the Gentiles, by the gospel.

What I have collected under different heads, is intermixed with sentiments of my own and some other persons, intended to familiarize the instruction to the minds of youth, at the same time to be worthy the attention of grey hairs.

Upon the whole, if the lessons are compared with the general reasoning of things, and the analogy of Christian faith, they will be found a fit system of morals, preparative for that religious life which our holy religion requires as an indispensible condition of happiness after death; teaching in the clearest and most persuasive terms, that eternal life cannot be obtained without virtue. These lessons have at the same time, such regard to moral duties respecting God, our neighbour and ourselves, under every circumstance that can be well imagined; we cannot be too attentive to them. They are delightful to the mind, as conveying important truths which experience every day assents to, and preparing the soul for the gospel.

Thus

thus the parent and child, teacher and scholar, may be equally edified, and the great end of instruction answered.

LECTURE IX.

On the antient honours paid to the sabbath day.

My dear children,

In several of my former lectures, I explained to you, how much we stood bound to respect the sabbath agreeably to the practice of antient times, before the coming of our Saviour, and since his appearance in the flesh. Happy were it if all those who profess Christianity, would consider how continually they are reminded of the *Almighty Messiah's* appearance on the earth. The days ordered by our Church to be observed as memorials of the great events relating to our blessed Lord, are numerous. The annunciation of the blessed Virgin, warned by an angel of the miraculous conception of the Saviour of the world; and of the day of his appearance in the flesh, which we call Christmas Day. These are memorials from generation to generation, of an event the most important to mankind that ever happened.

The very creation of man is leſs intereſting than his redemption from ſin, by the blood of Chriſt.

Every ſaint's day ordered to be kept holy, are ſo many memorials of the mighty works performed by virtue of the commiſſion given to the immediate followers of our bleſſed Lord!

But we may clearly trace out that by means of the ſabbath day we are diſtinguiſhed as worſhipers of the true God. We thus continually profeſs ourſelves to be the ſervants of the one almighty Being, the Father and Author of all things. God has declared, *verily my ſabbath ye ſhall keep, for it is a ſign between me and you, that ye may know that I am the Lord.* (Exod. xxxi. 13. 17.)

Such acknowledgments, my children; not only keep us ſteady and fixed with regard to our fidelity to the God that made us, but alſo remind us that he made *all things*, and protects all things, and that his power and being are proved to our ſenſes and our underſtanding, by the things which are before us, whether in the calmneſs of a bright ſummer's day, or in ſtorms, thunder, lightning, or rain, "O all "ye works of the Lord, bleſs ye the Lord, "praiſe him and magnify him for ever!"

The

The people of Iſrael were commanded to keep the ſabbath day, in remembrance of their being delivered from Egyptian bondage, under which they groaned for ſo many hundred years. And had it not been for the Saviour of the world, we muſt have lived in bondage under the tyranny of *ſin*.

As we hope for reſt in heaven, let us attend to the *ſabbath of reſt*! Whatever is for the honour of God, and our true intereſt in promoting virtue in the world, that let us do.

You are all young and learning to be *Chriſtians*: be as manly in your faith and practice, as you are innocent, and not corrupted by the world.

We ſee the mercies of God extends to the cattle appointed for labour, as well as the labouring man himſelf, that they ſhould have a proper time for reſt; and that "thine ox "and thine aſs may reſt, and the ſon of thine "handmaid, and the ſtranger may be refreſh-"ed.—Exod. xxiii. 12.

The Iſraelites had been all ſervants in Egypt, and muſt therefore have had the greater ſenſibility of the goodneſs of God, in appointing the ſabbath of reſt; and if a good man regardeth the lightening of the burthen of his

beaſt, it would not be conſiſtent with his character, neither would it be calculated for the preſervation of man or beaſt, to give them no day of reſt. If there were not ſome intermiſſion of their labour, life would not be ſo pleaſant as it is, to thoſe who earn their bread by the ſweat of their brow. If a ſparrow falleth not to the ground, without the notice of our Father who is in heaven, it is eaſy to believe that his care is extended to the beaſt that periſhes, as well as to man who is accountable to him?

If there were no ſabbath, as a ſtanding memorial of the gracious diſpenſations of the providence of God in the government of the world, man might probably live unmindful of that world which is to come. To ſtudy and contemplate the beauty of what we now ſee, and to labour that we may enter into the reſt of an everlaſting ſabbath, is the *proper condition* of man, with reſpect to both worlds. That we may attend to the happineſs reſerved for the moſt faithful ſervants of the moſt high God, we are continually called upon to conſider what we are doing. Let us therefore do whatever is good on this day, conſidering it as made for *us*. "The ſabbath was made for man, and not man for the ſabbath."

Our

Our Saviour did a number of good works on the ſabbath day, as well as on other days, explaining to the Jews the true notion of that ſabbatical grace, which God had granted, and which is ſo evidently comprehended in the true nature of religion.

Thoſe who ſpend any part of the Lord's day in idleneſs, drunkeneſs, or any kind of looſeneſs and debauchery, certainly offend, not only as tending to the ruin of their own morals, their health and duration of life, but alſo by the deadly effects of example, by injuring the millions who may follow them. Is it not well known how one bad example, like one diſeaſed ſheep infecting a whole flock, cauſes a multitude to follow?

Can *you* be too much on your guard, that none of you ſhall become the objects of the wrath of heaven? My moſt beloved children, take heed to your ways, that as you grow in ſtature and increaſe in knowledge, you may continue to walk in the ways you ſhould go, towards the regions of everlaſting peace.—*Keep holy the ſabbath day*: let every day be ſo ſanctified by it, that you may all become true children of obedience to your common Father, the great Lord of heaven and earth.

He will then be your Truſt and your *Delight*. You will have faith in the merits of our Lord and Saviour Jeſus Chriſt; you will obey his laws, and be for ever happy!

IN

INTRODUCTORY REMARKS.

ON THE LESSONS FROM THE NEW TESTAMENT, &c.

WE come now to the ſtage of inſtruction, in which the *word of God* is laid before our ſcholars.—And if all wiſdom conſiſts in the knowledge of God and ourſelves; to learn his will from his word, and to act in conformity to it, is the higheſt happineſs the rich or the poor can arrive at. Let us then act a conſiſtent part.

The religion revealed to us, is as a ſhining light to guide our ways. Prophets and kings, for ages before Chriſt, anxiouſly wiſhed to know that which is now laid open to us:—to us who are poor as to the rich; to the young as well as the old; and ſhall we not learn to value it, as we value our own ſouls?

The duty of a *Chriſtian*, is comprehended in the catechiſm, which children are very early taught by anſwers to queſtions; but theſe require attention and expounding. For this

purpoſe ſeveral very able writers have left us their labours *(a)*. It is neceſſary that ſome of theſe ſhould be ſtudied by maſters and miſtreſſes, who take the charge of children. It is by a judicious and familiar manner in diſcourſe, by which the reaſon of things can be underſtood by children. By accommodating language to their capacities, by the living tongue, as well as the book, the great truths of religion are laid open in the manner which makes the moſt laſting impreſſion.

On religious Leſſons.

Theſe begin with the apoſtles creed, every diviſion of which may form a leſſon, and require that the mind ſhould dwell upon it, and receive ſuch aids as are ſuited to the ſtate of childhood, and leading to the moſt manly underſtanding.

I.

I believe in God the Father Almighty, Maker of heaven and earth!

II. And

(a) Archbiſhop Secker, Biſhop Williams, Mr. Lewes, &c.

II.

And in Jeſus Chriſt, his only Son our Lord!

III.

Who was conceived by the Holy Ghoſt, born of the Virgin Mary,

IV.

Suffered under Pontius Pilate, was crucified, dead, and buried,

V.

He deſcended into hell. The third day he aroſe again from the dead,

VI.

He aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.

VII.

I believe in the Holy Ghoſt; the holy Catholick Church; the communion of ſaints; the for-

forgiveneſs of ſins; the reſurrection of the body, and the life everlaſting. Amen.

On each of theſe leſſons a proper comment might be made, much to the benefit of the children, where proper books are ſupplied to the maſters and miſtreſſes, and they make a fit uſe of them to aid them in explaining.

Theſe leſſons being imprinted on the mind, (with ſuch comments as may be recommended) two leſſons may be read together, and repeated at leaſt thrice, and ſo on till the whole can be repeated, and in the greater degree underſtood, the mind of the ſcholar being pleaſed according to the meaſure of his conceptions.

The Ten Commandments

may be alſo taught in the ſame gradual manner, in ſo many leſſons, ſo as to make an impreſſion, not of *words* only, but alſo of their ſenſe and meaning. God ſpake theſe words, ſaying,

I.

I. I am the Lord thy God; thou ſhalt have none other God but me.

II.

II. Thou ſhalt not make to thyſelf any graven image; nor the likeneſs of any thing that

that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them:

(Continued) III.

For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children, unto the third and fourth generation of them that hate me; and ſhew mercy unto thouſands in them that love me, and keep my commandments.

IV.

III. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

V.

IV. Remember that thou keep holy the ſabbath day. Six days ſhalt thou labour and do all that thou haſt to do; but the ſeventh day is the ſabbath of the lord thy God: In it thou ſhalt do no manner of work, thou and thy ſon and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattle and the ſtranger that is within thy gates.

(Fourth

(*Fourth Commandment continued.*) VI.

For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

VII.

V. Honour thy father and mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt do no murder.

VII. Thou ſhalt not commit adultery.

VIII.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

IX.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Thus the ten commandments are divided into nine leſſons, till the learner is able to combine,

bine them, pauſing at the end of each, that the whole may be *conſidered* and explained, by a proper comment.

REMARK.

The next conſideration is the diſtinguiſhing badge of Chriſtianity, and to introduce our young pupil into a knowledge of what the great Founder of our faith ſays on that head.

The inſtitution of Baptiſm, by which we are admitted into the Church of Chriſt.

X.

Jeſus ſpake unto his diſciples, ſaying: All power is given unto me in heaven and earth.

XI.

Go ye therefore and teach all nations, baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt.

XII.

Teaching them to obſerve all things whatſoever *I have commanded*: and lo I am with *you alway; even unto the end of the world.* Amen.

RE-

REMARK.

Theſe are glorious tydings for children who have been baptiſed, and called after their Chriſtian name. And can this be too deliberately and carefully taught, day by day, a little at a time, drop by drop, ſo as to make the child ſenſible, that a very little underſtood is better a great deal, than whole pages repeated, as a parrot may utter words.

Having been thus informed that they have been baptiſed into the death of Chriſt, they will learn, that like him they will one day riſe from the grave. That this may be a joyful reſurrection, let them learn to pray to God with all their hearts and all their ſouls, and to love and obey him in ſpirit and in truth.

The duty of prayer, as delivered by Chriſt in charge to his diſciples.

LESSON XIII.

" Jeſus ſaid unto them, what things ſoever ye deſire, when ye pray, believe that ye receive, and ye ſhall have them.

And when ye ſtand praying, forgive, if ye have ought againſt any, that your Father alſo who

who is in heaven may forgive you your treſpaſſes."

What can be more explicit or admonitory?

XIV.

"And when ye pray ſay thus: Our Father which art in heaven;—hallowed be thy name.—Thy kingdom come.—Thy will be done in earth, as it is in heaven.

XV.

Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

XVI.

And lead us not into temptation, but deliver us from evil.—For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

REMARK.

This prayer is more important than any other, from the dignity of the Author of it, from its being *commanded* to be uſed, and alſo from its comprehenſive meaning.

Here I muſt obſerve, that man is ſo formed as not to be able to do any thing with-

out that divine Power which fills and pervades every part of nature, in the moral as well as the animal and vegitable world. If we conſider what a hoſt of miſeries invade our mortal ſtate, to whom ſhall we appeal for relief; and *how* ſhall we appeal, if prayer is not the means? Mankind in all ages, and in all countries, have concurred in this grand teſtimony.

If we take up the object of prayer, from the dawning of the day, what is more ſimple and pious than this?

XVII.

"Lord hear the voice of my complaint,
Accept my ſecret pray'r;
To thee alone, my King, my God!
Will I for help repair.

Thou in the morn my voice wilt hear,
And with the dawning day,
To thee devoutly I'll look up,
To thee devoutly pray."

XVIII.

Morning Prayer.

O Lord! Father of men! Thou everlaſting God! who haſt ſafely brought me to the be-

beginning of this day, defend me in the ſame with thy almighty power, and grant that I fall not into any ſin, neither run into any kind of danger, but that all my thoughts, words, and deeds may be ſo directed by the influence of thy holy Spirit, that I may be acceptable in thy ſight, through Jeſus Chriſt, who died on the croſs for miſerable ſinners! In his bleſſed name I further pray: Our Father, &c.

XIX.

In the Evening on going to Reſt.

Almighty Lord, thou Sovereign Protector of all the children of men! forgive the ſins I have committed againſt thee in the day paſt: I beſeech thee to defend me from all the perils of this night, and finally by thy mercy, bring me to everlaſting reſt, through Jeſus Chriſt my bleſſed Lord and Redeemer! in whoſe comprehenſive words I further offer up my prayer. Our Father, &c.

XX.

Another for the Evening, as may be moſt ſatisfactory.

Keep me O Lord, under the ſhadow of thy Almighty power! and preſerve me from the

dangers of this night. O merciful God! forgive all my tranſgreſſions, and give me a heart to ſerve and obey thee. And when my laſt hour ſhall come, as I now drop into ſleep, let me as gently paſs through life to death, and receive me, O God, into thine eternal reſt, for the ſake of Jeſus Chriſt, my Redeemer, in whoſe bleſſed name I pray! Our Father, &c.

REMARK.

Particular circumſtances may call for particular addreſſes to God for relief, but prayers, which are ſuited to all ages, from childhood to the grave, are the moſt likely to be attended to. As the greateſt event of life is death, and the conſequence of *death*, *judgment*, a prayer to remind us of both theſe calls for our attention.

XXI.

Prayer for a happy Death.

O merciful God! on whom I depend for my breath, reſtore me to a life of righteouſneſs, that when I depart from hence I may ſleep in Chriſt, and riſing from the grave to appear before thy throne, I may receive the gracious ſen-

ſentence which Chriſt will then pronounce to all his faithful ſervants, in theſe glorious words: "*Come ye bleſſed* of my Father, receive the kingdom prepared for you from the foundation of the world." Grant this, O merciful God, through the merits of the ſame Jeſus Chriſt, the great Redeemer of mankind! Amen.

To encourage our hope in our Chriſtian warfare, and to continue in a ſtate of innocency, baniſhing ſom our hearts all pride and malice, deceit and fraud, let us continue to pray for the grace of God, and to keep us ſteadfaſt in his paths. To this end the child may conſider the tenderneſs of our bleſſed Lord, for children in a ſtate of innocency.

XXII.

Chriſt's Declaration in favour of Children.

They brought young children to Jeſus that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

But when Jeſus ſaw it he was much diſpleaſed, and ſaid unto them, ſuffer the little children to come unto me, and forbid them not; for of ſuch is the kingdom of God.

Verily I ſay unto you, whoſoever ſhall not receive the kingdom of God as a little child; he ſhall not enter therein.

And he took them up in his arms, put his hands on them, and bleſſed them.

XXIII.

Chriſt recommends the Innocency of Children.

And when he had taken them in his arms, he ſaid unto them:

Whoſoever ſhall receive one of ſuch children in my name, receiveth me:

And whoſoever ſhall receive me, receiveth not me, but God who ſent me.

XXIV.

Duty towards our Neighbour.

Jeſus ſaith, as ye would that men ſhould do unto you, do ye alſo to them likewiſe.

Love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the children of the Higheſt.

Be ye merciful as your Father alſo is merciful.

XXV. *Proof*

XXV.

Proof of the Reſurrection of the Dead.

Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo yourſelves to be dead indeed unto *ſin*, but alive unto God, through *Jeſus Chriſt* our Lord!

XXVI.

Reaſons for Faith in the Reſurrection.

But ſome will ſay, how are the dead raiſed, and with what body do they come?

Thou fool, that which thou ſoweſt is not quickened except it die.—

And that which thou ſoweſt, thou ſoweſt not that body which ſhall be, but bare grain, it may chance of wheat or ſome other grain.

XXVII.

For Faith in the Reſurrection.

But God giveth it a body as it has pleaſed him, and to every ſeed his own body:

All

All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

So also is the resurrection of the dead: It is sown a natural body, it is raised a spiritual body.

It is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power.

XXVIII.

The Triumphs of the Resurrection.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.

O death, where is thy sting! O grave where is thy victory!

Thanks

Thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Therefore my beloved brethren be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain."

REMARK.

Seeing then the certainty that we are to rise from the dead, and to give account of our thoughts, words, and deeds, before the throne of God; and according to our behaviour in this world, be happy or miserable for ever: should we not be careful to act circumspectly, like true disciples of our great Lord and Master Jesus Christ, and observe his precepts and commands.

LESSON XXIX.

The Benefits of Contentment.

"Godliness with contentment is great riches.

For we brought nothing into the world, and we shall carry nothing out.

And having food and raiment let us be therewith content.

For

For the love of money is the root of all evil, and they that will be rich fall into many foolish and hurtful lusts, which drown them in perdition."

XXX.

Piety recommended: Danger of Sin.

"But thou, O man of God, flee all these things; fight the good fight of faith, and lay hold of eternal life, whereunto thou art called.

This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh."

XXXI.

Sin, in what it consists, and its contrary.

"Now the works of the flesh are manifest; adultery, fornication, uncleanness.

Lasciviousness, hatred, wrath, strife, envyings, *drunkenness*, and murders; of this which I tell you, they who do such things shall not inherit the kingdom of God.

But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law."

XXXII. *Obe-*

XXXII.

Obedience and mutual Affection acceptable in the Sight of God.

"Children obey your parents in all things, for this is well pleaſing unto the Lord.

Servants obey in all things your maſters; not with eye ſervice, as men pleaſers, but in ſingleneſs of hears, fearing God.

Maſters, be kind unto your ſervants, knowing that ye alſo have a maſter who is in heaven."

XXXIII.

Duty of Honeſty and Peacefulneſs.

"Let no man go beyond and defraud his brother in any matter; becauſe the Lord is the avenger of all ſuch.

Abſtain from all appearance of evil.

Study to be quiet and to do your own buſineſs, and to work with your own hands; that you may walk honeſtly towards all men, that you may have a lack of nothing."

XXXIV.

Danger of bad Company and Revenge.

Be not deceived; evil communication corrupts good manners.

Avenge

Avenge not yourſelves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay ſaith the Lord.

But be kindly affectioned one to another; rejoice with them that do rejoice, and weep with them that weep.

Recompence to no man evil for evil; and if it be poſſible, as much as lieth in you, *live peaceably with all men.*

XXXV.

Duty of Kindneſs and Charity

"For all the law is fulfilled in one word, even in this; "Thou ſhalt love thy neighbour as thyſelf.

And above all things put on charity, which is the bond of perfectneſs.

Though I ſpeak with the tongue of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal."

XXXVI.

Impoſſibility of pleaſing God without Charity.

And though I have the gift of prophecy, and underſtand all myſteries and all knowledge, and though

though I have all faith ſo that I could remove mountains, and have no charity, I am nothing.

Charity never faileth; but whether there be prophecies they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge it ſhall vaniſh away.

XXXVII.

In what Charity conſiſts.

Charity ſuffereth long, and is kind; envieth not; vaunteth not itſelf; is not puffed up:

Doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

XXXVIII.

The Benefits of Righteouſneſs, with reſpect to a Life to come.

Lay not up for yourſelves treaſures on earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal.

But lay up for yourſelf treaſures in heaven, were neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal.

For where your treaſure is, there will your heart be alſo.

XXXIX.

Admonition to avoid Sin.

I beſeech you brethren, by the mercies of God that you preſent yourſelves a living ſacrifice, holy and acceptable unto God, which is your reaſonable ſervice.

Be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable will of God.

XL.

The Inſtitution of the Lord's Supper.

I have received of the Lord, (ſaith St. Paul) that which alſo I deliver unto you; that the Lord Jeſus, the ſame night in which he was betrayed, took bread:

And when he had given thanks, he brake it and ſaid,

Take eat; this is my body which is broken for you: *This do in remembrance of me.*

XLI.

Inſtitution of our Lord's Supper continued.

After the ſame manner alſo he took the cup, when he had ſupped, ſaying this cup is the New Teſtament in my blood: this do ye, as oft as you drink it, *in remembrance of me.*

A

As often, therefore, as ye eat this bread and drink this cup, ye do ſhew the Lord's death till he come.

REMARK.

The motives to celebrate the inſtitution of our Lord's Supper, in remembrance of his body broken, and his blood ſpilt for us ſinners, are obvious: we muſt obey his commands to our lives end, and from generation to generation, till he ſhall come again in glory to judge the living and the dead. It is dreadful to think of the negligence and folly of omiting ſo clear a duty, for fear of offending, and at the ſame time through indolence and cowardice to offend.

XLII.

Comfort derived from our Lord's Supper.

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refreſh you.

So God loved the world, that he gave his only Son, to the end that all who believe in him ſhould not periſh, but have everlaſting life.

XLIII.

On the ſame Subject.

Hear alſo how St Paul exhorteth: This is a true ſaying, and worthy of all men,

to be received, that Jeſus Chriſt came into the world to ſave ſinners.

He therefore that ſpared not his own ſon, but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

XLIV

A Chriſtian's Supplication.

O Lord look down on my humble condition! Thy word is true from everlaſting; and all the judgment of thy righteouſneſs endure for evermore!—Teach me to love thy commandment, and grieve when I ſee the trangreſſors who keep not thy law! Early in the morning let me cry unto thee; and mine eyes not cloſe at night, till I offer up the incenſe of my prayer; for thy ſtatutes, O Lord, are full of mercy and truth, therefore ſhall my ſoul keep them. When trouble and heavineſs take hold upon me, do thou O God, relieve me according to thy wonted kindneſs! for great is thy mercy towards all thoſe who love thy law, and ſeek to be obedient to thy commandments! O let my ſupplication come before thee, that as I increaſe in days, I may increaſe in love towards thee, O my Father and my God!—and let my ſoul reſt in thy peace, for the ſake of Jeſus Chriſt, who died on the croſs for the ſins of the world!

XLV. *Cau-*

XLV.

Caution of Judging of others, and true Self-Love.

"Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive and ye ſhall be forgiven."

"Give and it ſhall be given unto you: good meaſure preſſed down and ſhaken together, ſhall men give unto your boſom: for with the ſame meaſure that ye meet withal, it ſhall be meaſured to you again."

What *ſtrong encouragement to obedience!*

XLVI.

Duty of Brotherly Love.

This is my commandment, that ye *love one another* as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friend.

Ye are my friends, if ye do whatſoever I command you.

One of them aſked Jeſus a queſtion, ſaying, Maſter, which is the great commandment in the law?

XLVII. *Du-*

XLVII.

Duty of Love to God and our Fellow-Creatures.

Jeſus ſaid unto him, thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.

This is the firſt and great commandment.

And the ſecond is like unto it: Thou ſhalt love thy neighbour as thyſelf.

But he willing to juſtify himſelf, ſaid unto Jeſus, and who is my neighbour?

XLVIII.

Nature of true Charity to a Fellow-Creature in Diſtreſs.

And Jeſus anſwering, ſaid, a certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide.

And likewiſe a Levite when he was at the place, came and looked at him, and paſſed by on the other ſide.

But

But a certain *Samaritan* as he journeyed, came where he was, and when he ſaw him he had compaſſion on him; and went to him and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn and took care of him.

And on the morrow, when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, take care of him: and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves?

And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, *Go and do thou likewiſe.*

XLIX.

Requiring Humility as a Condition of Salvation.

Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven.

Bleſſed are they that mourn, for they ſhall be comforted.

Bleſſed are the meek, for they ſhall inherit the earth.

L.

Requiring Juſtice, Mercy, and Purity.

Bleſſed are they which do hunger and thirſt after righteouſneſs, for they ſhall be filled,

Bleſſed are the merciful, for they ſhall obtain mercy.

Bleſſed are the pure in heart, for they ſhall ſee God.

Bleſſed are the peace-makers, for they ſhall be called the children of God.

LI.

Duty of Patience and Brotherly-love.

Swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is his footſtool.

But let your communication be yea yea, nay nay; for whatſoever is more than theſe, cometh of evil.

Ye have heard that it hath been ſaid, thou ſhalt love thy neighbour, and hate thine enemy.

But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you.

That

That ye may be the children of your Father which is in heaven: for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

LII.

The Neceſſity of Learning to live well, in the Hope of Dying well.

"All things that are of the earth ſhall return to the earth again.

"The wicked is driven away in his wickedneſs, but the righteous hath hope in his death.

"Judge none bleſſed before his death."

The wiſdom of God is diſplayed in concealing from us the time of our death, were it only to keep us always *prepared* for it.

"Good men are happy, both in life and death: the wicked in neither."

How joyful will that man be, who hath led an honeſt, virtuous life, though his road to heaven be through the rough ways of poverty and affliction.

There can be no direction for the government of our lives, equal to that of keeping our eye on a future judgment.

The

The dictates of reason and religion will stand the test, and endure; those of opinion and fancy are ever in a fluctuating state.

They who think of death most often, as a necessary event, bid fairest to fear it least, and submit to it most gracefully.

"He who dies well, has lived long enough, though his life be short.

"All men die, but to die well is the particular privilege of the virtuous and good."

Youth soon passes into manhood, manhood into age; "Health changes and strength abates, but innocency is immortal and a comfort both in life and death."

LECTURE X.

Given by a gentleman who had visited a Sunday School, giving an Account of the Rules observed in it.

Dear Children,

It is only by experience and observation that we teach ourselves, or learn of one another, what is fit and proper to be done under every circumstance; and where the young are wise they learn from the old, for if the old are honest, and tell the young how things are, incre-

dulity

ſtility becomes preſumption, and to act counter to good advice is fooliſhneſs.

The dictates of reaſon and religion are ſteady; they ſtand the teſt, and endure; but the ſuggeſtions of opinion accomodated to pride, or fancy which flatter our propenſity to evil, they are ever fluctuating.

In different ſituations, ſome rules of œconomy muſt of courſe differ, whether in private life or public inſtitutions. But experience of events, and knowledge of things moſt uſeful to us, are the only true guides of life. As to our obligations to honeſty and purity of heart, and to worſhip God in ſpirit and in truth, they are unchangeable.

The rules of the School which I have lately been to viſit are very ſimple and plain, and they are ſupported by experience, but ſtill capable of improvement by time.

1. The committee call in a proper perſon of the faculty to examine every ſcholar admitted, in order to prevent any itch, or ſuch diſorder in the ſkin as the child may chance to have, that it may not be communicated to the hurt of any other child.

2. They provide ſittings for the children at their pariſh church.

3. They

3. They recommend to the preacher to take proper notice of the School and Scholars, and give them, and their teachers, his benediction and applauſe if they behave well.

4. The children walk two and two in regular proceſſion to church.

5. In the ſummer ſeaſon, they go both morning and evening. The hours before church in the morning are ſpent in learning to read and the catechiſm, and in hearing a ſhort lecture.

6. In the evening they alſo meet at the proper hour, and go to church, and returning to ſchool, remain there till ſix of the clock.

7. In the autumn or winter, when the days are ſhort, and ſome of the children live remote from the church, it is not practicable for them to attend the evening ſervice, but they have ſhort taſks ſet them, which they learn.

8. A worthy clergyman aſſiſts in viſiting the School at the hour moſt convenient to him, when the children are aſſembled.

9. The children are always to appear with their hands and faces waſhed, and their hair well combed.

10. The

10. The names of the ſcholars are called over whenever they aſſemble at ſchool.

11. The committee provide books, benches, fire and candle, for the uſe of the ſchools.

12. A copy of the rules relating to the teachers and the ſcholars, is carefully preſerved, and hung up in the ſchool-room.

13. No child is admitted under five years old; but no others are excluded upon proper application being made to the directors. (a)

14. Examination is made into the progreſs of the ſcholars. The diligent are often rewarded with ſome little gratuity; the idle and refractory are reproved.

15. When the committee have money enough, ſome prizes are given; ſuch as ſhoes &c. to thoſe children who are moſt diſtinguiſhed for their diligence and quiet behaviour.

16. To excite emulation, premiums, ſuch as bibles and other books are given to thoſe who make the greateſt progreſs in their learning.

(a) See Introduction, page 31.

In discourſing with the maſter who ſeems to be a very good man, he ſpoke to this effect:

"I talk kindly to theſe children and to their parents, as I thank God, my natural diſpoſition prompts me to do; and by this means, I go on with ſo much the greater eaſe. I ſhould think my ſituation exceedingly unpleaſant, if I were to uſe the rod. I have reaſon to believe that my ſcholars love and honour me. The better diſcipline I ſupport, the natural good underſtanding of the children prompts them to think that I am ſo much the abler maſter; and the more I improve their humanity, and inſtruct them in the knowledge of our holy religion, the more they conſider me as their father and their friend. The more they know of Chriſtianity, the more eaſy it becomes to ſupport obedience; and it is with the better grace I recommend to their parents to keep them in order at home, that there ſhall be no occaſion for making complaints to the 'ſquire, who is a zealous friend to the ſchool.

"The uſual puniſhment which I inflict, is to make them fall on their knees, and repeat ſome ſhort peintential hymn. They are thus reminded that the offence is againſt God, for they cannot appeal to heaven without feeling ſome degree of awe and contrition, and ſeveral

of

of them who had very evil propenſities, are now become decent in their behaviour. They all appear cleanly in their perſons. In ſome parts of the town in which they were the moſt diſorderly, the 'ſquire employed a teacher two days in the week beſides Sunday, for an hour in their receſs from dinner, and again in the evening.

"I underſtand that in the miſtreſs's ſchool, ſome grown girls have deſired to learn to read, and have ſucceeded wonderfully. Some of my children expreſſed high delight in reading the ſcriptures, for many of them have very retentive memories. Thoſe whoſe parents were moſt negligent of their children, gave the ſtronger evidence of the neceſſity of this eſtabliſhment; for in this town, where many children, kept to work during the whole ſix days, were very idle on the ſabbath, and learned more wickedneſs than in the whole week beſides. Induſtry ſo commendable to keep children honeſt, for want of diſcipline and order on the ſabbath day, prevailed the leſs in preſerving their morals. Happily that deadly miſchief is now removed, and they are *Chriſtians* in more than name.

"In my converſation with the children, I beg them to conſider, whether a civil behaviour to one another will not render their lives more

pleaſant than a rude undiſciplined manner, as if they were rather foes than friends. They now ſhew mutual kindneſs, inſtead of provoking each other to hard words or blows: I find this alſo operates happily to prevent lying and ſwearing. After a very few weeks trial, this rule of conduct worked upon their native ingenuouſneſs. Religion is as natural to the mind of a peaſant as to the heart of a prince; and the more, as an humble condition prepares the ſoul for the reception of the great truths of the goſpel."

So far this good man talked in character and indeed, my dear children, wickedneſs muſt be left off, or you can never be good Chriſtians. You never can hope to be happy in heaven, where all is peace and harmony. Mercy and truth, obedience and praiſe, make even angels rejoice, with exceeding great joy. The reſt is fit only for thoſe who are the ſervants of ſin and the devil. Quarrelling, contention, fighting, ſwearing, lying, cheating, and ſuch like, make up the ſad liſt of their offences, who ripen themſelves for deſtruction!

Remember what I have ſaid to you, and may the God of mercy bleſs and preſerve you now and for ever!"

LES-

LESSON LII.

Truſt in the Promiſes of God in the Life to come.

"Set your affections on things above, not on things on the earth—

That when Chriſt who is our Life ſhall appear, ye may alſo appear with him in glory."

How does this doctrine claſh with the cuſtoms of the world which have not reaſon, much leſs faith for their ſupport? Happily the poor have leſs temptation to follow them, than thoſe who live in great affluence. The *poor* may be transformed by a conſiſtency of conduct, when the *rich* conform. But hear the reaſon why we ſhould ſet our affection on things above.

"The Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall ariſe!

Awake then to righteouſneſs, and ſin not; for we muſt all appear before the judgment ſeat of Chriſt: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Prayer for a good Life and a happy Death.

Look down, O Lord from the habitation of thy glory, and behold us miſerable ſinners! Give us thy comfort from above, that we may lift up our faces towards thy holy temple with joy. Guide and direct us in charity, and diſcretion, that we may know the way we ſhould walk in; and following the paths of righteouſneſs, keep our thoughts, words, and deeds pure and unblemiſhed in thy ſight! Inſpire us with delight in the converſation of the pious, and ſuch as fear thy name! Thou moſt merciful Father, who art the righteous judge; ſlow to anger though provoked every day, let our ſorrows bring forth ſuch repentance as may appeaſe thy juſt indignation, that whenever it ſhall pleaſe thee to call us hence, we may hear the comfortable ſound of the gracious invitation promiſed to thy faithful ſervants, in Jeſus Chriſt our Redeemer!

LECTURE XI.

Given by a Farmer on an occaſional viſit, on the means of providing employment for ſome of the Children.

I feel myſelf happy, my dear children, in ſeeing you ſo well employed. The more you learn

to fear God and to keep holy his ſabbath, the better ſubjects you will make; and the better ſervants to thoſe who have occaſion for you. And you may be aſſured, that the more diligent and faithful you are as ſervants, the better maſters you will be, if divine Providence ſhould hereafter put any of you in a condition of having ſervants of your own.

Nor is this all: the ſame God that provides for the fowls of the air, in their order, will provide for you; but know that your bread depends on the work of your hands! The rains drop marrow and fatneſs on the earth, that is on paſture lands, or on ſuch grounds as the huſbandman hath already cultivated and ſown with grain, or planted with roots, or where trees grow to produce fruit: but if we mean to proſper we muſt labour with our hands, as required by our holy religion. I was taught in my earlieſt days, when I was as young as you are, the ſaying of the wiſe man. "Hate not laborious work, neither huſbandry which the moſt high hath ordained." And with reſpect to both worlds, he adds, "If thou haſt gathered "nothing in thy youth, how can'ſt thou find "any thing in thine age?" Whatever then is the command of God becomes the duty of man,

and

and that which he hath made the bread of man to depend on, muſt be of the greateſt importance to him. Men may live and be happy without coaches and fine clothes, or ſumptuous fare, but they cannot live without food; and therefore thoſe who provide bread have a good title to a ſhare in the love and eſteem which mankind ought to bear to each other, in all ſtates and conditions.

When I was very young, my father being a farmer; I was delighted with thoſe paſſages in the ſcriptures, which related to the produce of the earth, under the gracious diſpenſations of Providence; particularly that we muſt be good, leſt God ſhould make a fruitful land barren, if the inhabitants thereof are wicked. He can withold the rains from heaven and ſcorch up the earth, or furniſh water even in the deſert. And "there he can ſet the hungry that they "may build them a city to dwell in, that they "may ſow their land to yield them fruits of "increaſe" So it was with the Iſraelites: he bleſſed them ſo that "they multiplied exceed-"ingly, and ſuffered not their *cattle* to decreaſe. "He helped the poor out of miſery, and made "them houſeholds like a flock of ſheep." This was done to them of old, when they obeyed

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the voice of the Lord their God, and were obedient to the commandments and ſtatutes appointed by the Moſt High: "then the righteous, conſidering theſe things rejoiced, and the mouth of the wicked was ſtopped. They pondered theſe things in their hearts as we ought to do; and they conſidered the loving kindneſs of the Lord."

The royal pſalmiſt deſcribing the mercies of God to the children of men, ſays, "Thou viſiteſt the earth and bleſſeſt it: Thou makeſt it very plenteous. Thou watereſt her furrows: Thou ſendeſt rain into the *little valleys* thereof: Thou makeſt it ſoft with the drops of rain, and bleſſeſt the *increaſe* of it. Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs. The fold ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing!"

Such are the plain but beautiful and majeſtic deſcriptions of the goodneſs of God diſplayed in his works through all ages. But the only ſure principle on which to form ſuch hopes of proſperity, is being good and doing good continually, in obedience to the commandments of the moſt high. For we find when the Iſraelites fell off from obedience and run after

ſtrange

ſtrange inventions, they were conquered: they were oppreſſed: they were carried captives into ſtrange lands. So it has been with other nations, ſince their time, according to their conduct, particularly in their religious deportment.

After ſaying ſo much in praiſe of induſtry under the protection of Providence, and the means of obtaining the bleſſings of the Almighty, you will be glad to hear, when to-morrow comes, that I have found out the means of employing ſome ſcores of you. Many of your fathers already work for me, and for themſelves, but I wiſh alſo to ſee your mothers and brothers and ſiſters all employed, that thoſe who are not ſpinning and gardening at home, may be in my fields. I have ſome lands where wheat may be *ſet* inſtead of *ſown*; and I propoſe to put you in a method of doing it, with as much eaſe as you walk or ſtoop or uſe your fingers. I have an inſtrument they call a *dibber (a)*, which makes a hole fit to receive the grain; ſome have two forks, requiring ſo much the more ſtrength; ſome have four, which requires the foot of a man or ſtout lad. The field being ploughed, the ſoil yields to the inſtru-

(a) Probably a corruption of dipper, from its being thruſt into the earth.

inſtrument, in ground fit for this kind of planting grain. The holes muſt be two to three inches deep, and about three inches diſtant from each other. In each of theſe holes you drop a grain; ſome drop two grains, but I am not of opinion the produce is the greater; for the harrow paſſing over it, the grain remains quiet in its bed, till by the wonderful power of God, not comprehended by man, it brings forth ſuch a vaſt increaſe! As you finiſh one line, you are guided by a pack-thread, at the diſtance of ſix inches to another pack-thread which marks out another line for ſetting the wheat, and ſo on through the whole field, or ſuch part of it as is intended to be ſet with wheat.

The boys uſually carry the grain in a bag; the girls in their aprons.

The grain being ſet at this diſtance affords room for the hoe; and if this utenſil is made on purpoſe ſmall and light, accommodated to very young perſons, it may furniſh further uſeful employment for ſuch little folks as you.

Women and children do better for this work than men, becauſe their fingers are more flexible. And if a woman is followed by a little boy or girl to drop the grain in the hole which ſhe makes, an acre may be finiſhed in two days,

or in two days and a half, by two women only. The work is much ſhortened when aſſiſted by boys or girls.

This experiment I have found anſwer in ſuch ground as it was ſuited to, for it produced forty buſhels *(a)* of the fineſt wheat I ever ſaw; ſo fine that when I ſpared ſome of it for ſowing light land, the purchaſer returned it to me, as fearing that his land would not be able to produce it. Whether this was a good reaſon or not, I will not pretend to ſay; but where land promiſes fair for this experiment, my love for you children, would prompt me to a trial of it. I know that you can be happy only when you are employed: and the book and the labour changing from one to the other, will become pleaſant. In ſome of my ſtony ground, you ſhall

(a) The land contiguous of the ſame quality produced but thirty-five buſhels, the ſtraw alſo of the ſet wheat was remarkably fine: The coſt of the ſown acre, taking two buſhels, at ſix ſhillings, and half a day's work in ſowing and harrowing, coſt in the whole fifteen and ſix-pence Whereas the *ſet* wheat took but three pecks at one and ſix-pence per peck—four and ſix-pence. Two women, two and an half days labour—five ſhillings. Harrowing two and ſix-pence: making in the whole twelve ſhillings. So that the *ſet* wheat is three and ſixpence cheapeſt, beſides the five buſhels gained in the produce. Thus if all lands capable of ſuch improvement were ſo planted, the advantage would be conſiderable.

ſhall pick ſtones, at once to mend my ground and mend the common roads, every thing being proportioned to your ſtrength.

I have alſo prepared ſome ſmall garden tools ſuited to your ſtrength, and intend to furniſh employment for you in hoeing, planting, watering and in ſome light garden ground, even in digging. While ſome go apprentice to ſmiths, cartwrights and wheel-wrights, others ſhall learn to make clothes, and aſſiſt in building houſes to dwell in. I will put you all in the way of being ſubſtantially uſeful, and much earlier than you have generally been; by which means you will be delivered from many evils you are otherwiſe expoſed to. And may the God of Mercy defend you in all your ways!

THE END.

Appendix.

Lecture

To the Truſtees of a Sunday School,

By a Gentleman who had travelled, with a view to information concerning a Charity School for Boys, on a plan of the moſt extenſive and uſeful Induſtry, giving an account of the intended mode of proceeding with the Scholars, to qualify them to ſerve by ſea or land, as their inclinations at any part of life may lead them.

Gentlemen Truſtees,

I AM very glad, upon this occaſion, of ſeeing your boys thus aſſembled, to tell you, that I hear a very good account of them all from their maſter. It is indeed gladneſs to my heart, to underſtand that they attend diligently to the inſtruction which is given them; that they are active and induſtrious in qualifying

themſelves for good places and the comforts of this world, while they aſpire at the happineſs of the next.

All of us who wiſh to act like Chriſtians, muſt think ſeriouſly and continually of what we are about, will be glad to ſee children learn to read and ſay their catechiſm and prayers, and behave like *Chriſtans*.

A man without religion is a monſter: he does not deſerve the name of a *man*. There is ſcarce a Savage who has not ſome notions of a religious duty. When any perſon in the fooliſhneſs or preſumption of his heart, dares to treat religion with indifference, or declares that he thinks it a thing indifferent what religion men are of, it is an indiſputable proof of his want of good manners, as well as that himſelf is of no religion at all.

" So far from believing in no God, we read that the Heathen world was prone to believe in many Gods; and from the infancy of the world, that opinion grew and increaſed with it". There is not at this time any nation on the face of the earth, without ſome notion of a ſupreme ſuperintending Power that made the world: and politicians who think of governing a people without the aſſiſtance of religion, muſt be deficient in honeſty.

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In regard to Chriſtianity, there never was any ſuch thing as a religion without a *Saviour*: The Mercy and goodneſs of God diſplayed by *Chriſt*, was foretold to *Adam*; and the accompliſhment of the promiſe brought angels down from heaven, to ſing "Glory to God in the higheſt: on earth peace, good will towards men!"

That the life of man is uncertain and drawing to an end, is as true as that we live: or that the ſupreme happineſs of man, is to live and die in certain hope of everlaſting happineſs, in a life to come. Kings and princes can have no higher enjoyment; their lives are no longer, nor more ſecure to them, than ours: we are all mortal. Many kings, princes, and prophets before the coming of Chriſt, longed to ſee the day which we now ſee. The great truths of the goſpel brought to light by the Saviour of the world, are preſented to *us*. We behold them with the eyes of *faith*, and the conviction of our underſtandings; as we ſee with our natural eyes the glories of the heavens, the ſun, moon, and ſtars, and all the wonders of creation. And how much more do we ſee than we can form a juſt apprehenſion of, and what there is exiſting far beyond our con-

ception: this is as obvious as that heaven is above the earth.

The Scholars of the inſtitution (intended to be eſtabliſhed by certain acquaintance of mine, whom I have lately viſited) living and boarding together, will have their leſſon every day: they will pray to God for their ſupport in this vale of miſery, as the ſupreme good and joy of their lives. While they confeſs their own unworthineſs, conſcious of the frailties of human nature, and the particular offences to which they are moſt prone, they may be taught to recollect when they tranſgreſs, and become as watchful of the evil ſpirit which lurks in their paths, as faithful ſervants engaged to their great Maſter, the *Saviour* of the world.

The nature and quality of their particular kind of inſtruction, will render them well diſciplined. The more early they are taught to think of the uncertainty of life, the ſooner they will learn to ſet a true value on it, and employ every hour in good deeds, for the honour of the religion they profeſs, and the welfare of their neighbour and themſelves.

Thus they may beceme manly, prudent, uſeful ſubjects to their earthly Sovereign, happy in themſelves, and diffuſing happineſs round them.

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No virtuous perſon can live without adminiſtering to the good of others. The very ſight of them affords comfort; we partake in their happineſs, as we feel miſery when we ſee or hear of abandoned wicked perſons, who appear to be in open rebellion againſt heaven!

The *maſter* is to be particularly careful, that the boys be clean and tight in their perſons and clothing, their hands and faces waſhed and cleanſed, and their hair well combed; all which they are obliged to do without the help of any ſervant. By ſuch means they will prevent the health of any one being injured by any noxious vapour ariſing from filthineſs.

The ſcholars learning to read, are to have taſks ſet them, proportioned to their ſtength of memory, and the time they have been under tuition, ſo eaſy and ſhort as rather to be pleaſant than irkſome, the ſame being either from the *catechiſm*, the *pſalms*, *proverbs*, or New Teſtament. Such leſſons as are calculated to promote piety to the end of their lives are recommended.

1. "Unto thee O Lord, will I lift up my ſoul; my God, I have put my truſt in thee! O let me not be confounded!"

A leſſon ſo very eaſily learnt and remembered muſt be of uſe.

2. "Shew

2. "Shew me thy ways O Lord and teach me thy paths." 3. "Lead me forth in thy truth and teach me, for thou art the God of my ſalvation! In thee hath been my hope all the day long." 4. "Them that are meek ſhall he guide in judgment: and ſuch as are gentle, them ſhall he teach his way. 5. "Hear me moſt merciful Saviour, I humbly beſeech thee, and let thy grace be preſent with thy weak unworthy ſervant. Let all my hopes and all my wiſhes centre in thee alone! 6. All without thee O God is trouble of mind and vexation of ſpirit. Grant me thy peace, that I may live in comfort, and die the death of the righteous!

Such are the ſhort prayers which they are to learn: and they are to be taught that he who goes into the world without a thought of God from day to day, does not in effect avail himſelf of that protection, which alone is valuable, whether in life or death.

Being kept employed on their ground according to the weather and the ſeaſon, and not ſuffered to mix with any licentious multitude at any fair or wake, they cannot be ſubject to be corrupted, or to contract any bad habits.

The maſter of the ſchool is to make his own labour the leſs difficult by dividing his ſcholars into claſſes of ten each, and to allot

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an hour for each class for the book, or a longer time for the younger boys.

As none are to be admitted but such as are capable of labour, some will have already had a little instruction in reading and the catechism. But no day is to pass without every scholar receiving instruction, being properly reminded of his duty to God, his neighbour, and himself. Duty to their parents will be particularly insisted on, as a proof of a sense of religion and the homage due to the great Lord of all! The lectures given by the master will be directed to that grand point. So much depends on early impressions of the important duty of filial love and obedience, they may be taught their religion, by the means of it, and upon this principle; "that their days may be long in the land which the Lord their God has given them." It is a melancholy consideration that so many young persons leave their aged parents dependant on poors rates: that it bears hard on our reputation as a humane and generous people. It may be hoped that a plan of instruction may be established, to remind children how much their interest, with the great Father of mankind depends on their care and pious attention to their aged parents.

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The more they contribute to the ſupport of their own parents, the more they may expect of their own children in a future time.

Boys ſo inſtructed muſt riſe in the eſteem of their fellow ſubjects, and the advantages of a religious and induſtrious education, carried on to the age of 15 or 16, may be apparent during the whole remainder of their lives.

Thoſe boys, like yours, are to be particularly attentive to the *ſabbath day* to keep it holy. The commandments of God delivered to our forefather *Moſes* and confirmed by *Jeſus Chriſt*, are no where more explicit than with reſpect to duty to parents.

The pariſh church of this ſchool, will be at no great diſtance from the ſchool; but when the rains fall heavy, the church ſervice is to be performed in their houſe. And when no clergyman can be procured, the maſter or ſome other officer, or able ſcholar, will officiate, and perform the ſervice, and read a ſermon. In the evening of the ſabbath day they are alſo to have a ſermon read to them, the ſame to be well choſen, and well ſuited to the purpoſe of inſtructing thoſe poor boys.

In conſidering the rules propoſed for the eſtabliſhment of a *charitable ſeminary* for boys,

who

who may get their bread by ſea or land, as may ſuit their inclination or benefit, I was pleaſed when I heard it propoſed that the *motto* of the ſchool ſhould be the words of Chriſt to his diſciples, when he ſent them into the world: "*My peace I give unto you*, ." He knew what tryals they were to go through in contending with the world; but he bid them be comforted, and hope for their reward in a life to come. In another place he ſays, "*Be of good cheer I have overcome the world.*" The courage they derived from their innocency made them a match for any tryal. This great Captain of our ſalvation, had indeed overcome all the powers of darkneſs; and his true and faithful followers acquired ſo much reſolution, that death had comparatively no terrors in their ſight. And what courage can be equal to that which is founded in a ſteady truſt in God?

Peace is of all the good things on earth the moſt deſirable; but it depends on other nations as well as our own. It depends on national juſtice, and the mutual confidence of nations; and the opinion of ſtateſmen what meaſures are moſt ſafe, or moſt beneficial. The only way to preſerve peace is to avoid hoſtile provocations, and at the ſame time to be

watchful not to invite an enemy by being off our guard, unprepared, and in no capacity of defence.

In these several views of religion and policy, the motto chosen appeared to me, as a theme on which we might dwell with joy to the last moment of life. Those who endeavour to serve God faithfully, live in peace with him, trusting that they shall sleep in Christ till the last trumpet shall sound, and the dead shall be raised, hoping to enjoy the glories of his kingdom!

I found that the orders and directions necessary to the good government of the school, are to be fairly written and hung up framed and glazed in their school-room, dining room, and even in their dormitories or sleeping wards, that none of the officers or scholars may plead ignorance of them. And as so much depends on observing *instructions*, it will be moreover required by the trustees, that they be read by the scholars once in every month, for the performance of which the master is to be accountable. The scholars are to be questioned on the several articles of the rules, in order to keep them in remembrance, and preserve the good order and discipline which they are calculated to support. When instructions are treated in

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a different manner they produce the great evil of which we complain.

An exact entry of the ſcholars is to be made in a book prepared for that purpoſe, by which ſhall appear in marginal columns, the ſituation of every ſcholar. *(a)*

They are to be muſtered or called over at the uſual hour of meeting, ſo that it may be known who is abſent.

As ſoon as this is done, by the maſter's appointment, one of the elder ſcholars who can read the beſt, is to implore the divine bleſſing in the words of the fourth collect, after the communion ſervice. "Prevent us O Lord! &c." concluding with the Lord's prayer, and "the grace of our Lord Jeſus Chriſt, &c." This they are to perform, not in a hurry as a taſk, but in a deliberate manner, as a *duty to God*, and reminded of the ſenſe of their words, and the benefits which may be derived from the regular performance of ſuch duty.

From the firſt of April to the end of September, the ſcholars are to meet at ſix in the morning, and after waſhing hands and faces, ſaying their prayers and breakfaſting, go to work till eleven, dine at twelve; and from one to five are to be again employed in the garden

(a) See Introduction, page 31.

or other work, having ſuch intermiſſion at their book, as the maſter may find the reſpective boys require, for reading and inſtruction in religion.

After this time, when there is ſufficient daylight, they are to be employed in things relating to the naval part. Idleneſs is not to be known among them, their paſtime being calculated for uſefulneſs; and as they change from one object to another, their labour as well as their reſt, will be rendered ſo much the ſweeter: in whatever they may be hereafter employed, they can never be the worſe for knowing ſomething of the duty of a ſhip.

Religious inſtruction and labour, being judiciouſly blended, every ſtep may be made tributary to both.

There can be no ſecurity for good order and diſcipline either in the ſchool, nor when they get into the world, but as they learn a religious principle; but if *Inſtruction* is not carried through in a regular manner, it is ſuppoſed ſuch principle cannot be attained.

It is the cuſtom in every rank of ſober life, to ſay *grace* before and after a meal, at leaſt at the dinner and ſupper: the truſtees therefore intend that their boys, not one but all

all of them, ſhall repeat *grace* in a low voice, keeping an equal pace with each other, and not in the ordinary way of a noiſy or inarticulate manner. I preſume that if you recommend ſuch a practice to the parents of the children under your care, they might perform this duty at their reſpective homes. The words prepared by the gentlemen who meditate the eſtabliſhment I am ſpeaking of, are

Bleſs O Lord theſe comforts to our uſe! Supply the neceſſities of others, and make us truly thankful, for the ſake of our Redeemer Jeſus Chriſt! Amen.

Such a grace, repeated in an awful and proper manner, will not take up near half a minute, a ſmall portion of time for the expreſſion of gratitude to the giver of life, and all the means of preſerving it.

After meat as few words are alſo propoſed to be uſed, in the ſame regular manner.—

O *Lord Almighty, fill our hearts with gratitude for this and all thy mercies, in Jeſus Chriſt, our bleſſed Lord and Saviour!* Amen.

It is propoſed to keep theſe boys under ſuch good regulations, that they meet, ſit down to table, ſay grace, and riſe without any clatter,

as is often made by young perſons who are not diſciplined. By a habit of order, they may be alſo prevented from eating greedily, and ſwallowing their meat as children in England often do, without maſtication, to the great injury of their health. It is *reſolved* that they ſhall be ſilent at table.

In the rude ſtate in which thoſe are who have had little or no inſtruction, we find it neceſſary to be ſtrict by admonition and example. Every thing that contributes to civilize, and promote the happineſs of the riſing generation, of the labouring part of our fellow-ſubjects, is of moment. This can never be accompliſhed but by giving young perſons early habits of the moſt uſeful induſtry; at the ſame time conveying ſuch information as may render them *good Chriſtians*, in conſequence of which they certainly will be *good ſubjects*.

Such a mode of education for us iſlanders depending on commerce and ability for defence, appeared highly important and agreeable to many acts of the legiſlature reſpecting the ſea. If a lad is taught to get his bread on either element, his choice will depend on the demand made for either ſervice. Can we have too many *ſeamen*, provided they are alſo qualified to live on ſhore?

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The truſtees propoſe nothing more than is conſonant to common ſenſe and experience in every part of life, on a general plan of education. A boy, for inſtance, who has learnt his duty in a ſhip, ſo far from being unable to do any thing elſe, is generally fit for every thing elſe, and will be the more dextrous in every kind of land ſervice. Every degree of knowledge of this grand machine, in which our country is ſo deeply intereſted, being familiar, is of moment, and will render ſuch landmen in time of danger, ſo much the more valuable as volunteer. Whatever a lad who has not been at ſea may know of a ſhip, he is, properly ſpeaking, ſtill a landman; his wearing a blue jacket does not alter his properties: he will remain as a *landman* till he is called for, and induced by ſuperior gain to try his fortune.

Landmen volunteers are ſought in great numbers in time of war; if they knew the names and uſes of things in a ſhip, would it not render them the more valuable, and acceptable to the commander and ſhip's crew?

This being a ſelf-evident propoſition, I could not but applaud the deſign. The boy who is taught to plough, to garden, to plant and

ſow, to *weed*, perchance to weave, and be otherwiſe uſeful to himſelf and the community, will never be treated with the leſs regard, for any knowledge he may have acquired relating to a ſhip. Take it in another view: a real able ſeaman not finding a voyage, or not chuſing it, if he can get bread on ſhore, yields to another, and he is ſurely a happier ſubject than him who muſt be in a ſtarving condition if he cannot find a voyage.

Seeing that ſo much depends on the encreaſe of our numbers who may be inclined to the ſea upon occaſion, I could not but encourage a deſign founded on ſo animated and benignant a principle, tending to render ſubjects ſo much more valuable to the community, and occaſionally profitable to themſelves.

I have the greater ſatisfaction in mentioning to you, what my enquiries have produced, preſuming that when ſuch a plan ſhall become generally known, many of the children of the poor, who are in Sunday ſchools in every county, growing to a fit degree of ſtrength, may look up to ſuch a kind of education, the moſt perfect of its kind of any thought of yet in that line of life. If we ſhould live in peace for forty years to come, if nothing

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is more certain than death, and that the race of mankind muſt be preſerved, ſo long as a nation depends on defence at ſea, for dominions abroad or at home, it muſt have a race of ſeamen: ſeamen muſt be bred in ſome ſhape or other. If there is a ſingle ſeaman, of eighty thouſand diſcharged upon a peace, who turns thief for his ſupport, it muſt be becauſe he wants a principle of honeſty, and probably was never taught any ſuch principle. Great numbers are qualified to get their bread on ſhore; otherwiſe they would be a burthen on the public, or tempted to leave their country. Thouſands and tens of thouſands grow old, they wear out, they die: conſequently as a wiſe nation, we muſt always look up to a riſing generation, for a new race of ſuch uſeful ſubjects. The preparative meaſure being blended with moral inſtruction, will qualify them to get their bread on ſhore: it cannot be an obſtruction: it cannot be deemed an impolitic ſtep.

A lad who has been thus ſoberly educated is in the beſt condition, to put his hand to any labour: that which tends to promote agility, and mental reſources, enlarges the mind, and qualifies a boy for any employment on ſhore. The more we turn our thoughts to the im-

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provement of our manners, and our marine, the more probable it will be, that we ſhall beat out new modes of employing ſeamen; ſo that the argument before us, may acquire an accumulated force.

When the time comes for ſeamen, and landmen volunteers, for ſea ſervice, to be ſought for in every quarter, ſuch volunteers will be in high reputation, I mean when grown to their ſtrenght as men fit for ſervice.

The truſtees are determined to make their boys valuable to the community, by keeping up a command and good diſcipline, for they will not admit of more than forty boys at a time; believing with good reaſon, that they may do juſtice to them, and teach them what is intended to be taught, and in leſs than half the time which might be neceſſary for twice the number. If they had land ſufficient to employ an hundred boys, and were ſituated at a greater diſtance from town or city, they might provide for ſo many; but that is a diſtinct conſideration.

Whatever the event may be, ſo much will be done by ſuch an education, as may reſtore a principle of honeſty, aſſiſt the police, promote agriculture, or even manufactory, and labours which contribute to the ſupport and com-

fort

ſort of life, in the humble line which is under conſideration. Such propoſals are of more importance than the fine arts, which we have cheriſhed with the utmoſt attention. It is intended to keep the boys in ſuch conſtant action, as young perſons generally delight in.

In the evening, particularly in the winter the elder boys who can read in the beſt manner, are to read the abridgement of the bible, or ſome parts of the new teſtament with explanations; ſome hiſtorical and inſtructive volume; or fables with their moral application. The *Lives of our Admirals* are alſo propoſed to be laid before them, as intereſting ſtories, how we have been often conſtrained to combat our enemies, and exert our valour upon certain occaſions, in order to defend our fertile fields and valuable liberty.

When manual labour cannot be properly performed, and the hour of reſt is not come, the ſpace muſt be filled up, as profitably as poſſible.

Great care is to be taken in the hours of recreation and innocent paſtime, not to admit any ſtranger; nor the boys to exceed the limits of their ground. On preſſing occaſions, as when the parent of any boy is dying, and deſires

ſires to ſee him, a meſſenger is to attend him. At certain ſeaſons it is propoſed, that the real parents may viſit their children, at the hour appointed to each reſpectively, being under due reſerve, ſo as to make no mixed croud. Experience will beſt teach the truſtees how to manage this part of the œconomy, to anſwer their ſeveral purpoſes in a regular and humane, but practicable and convenient manner.

As it is meant that the principles of religion ſhall be taught as an eſſential article, their morning will be introduced with a prayer; and when they go to reſt they will alſo have their devotion, which may be rendered ſolemn and nervous though of ſhort duration. A few ſhort prayers or collects from the liturgy, with the Lord's prayer and "the grace of our Lord Jeſus Chriſt," &c. it is ſuppoſed will be ſufficient.

When the ſcholars leave this ſcene of inſtruction, it is propoſed to give them their ſchool-book, which is intended to be ſo digeſted as to be valuable to them during the whole courſe of their lives. The ſame will be recommended to the parents and teachers, and likwiſe to the maſters with whom they are placed out, as a neceſſary article of duty on all ſides, that they may be attentive to ſo much private devotion

votion as will keep their minds in a habit of thinking of God, as the Lord and Governor of the world; that whether this be performed kneeling or ſitting, ſtanding or walking, ſtill they may offer up their hearts, in confidence of his protection in life or death!

Whatever may be the practice in theſe days of diſſipation, with ſome of the ſons of gentlemen, the truſtees are ſteady in this opinion, that to pretend to *Chriſtianity*, and not to obſerve this rule of conduct, keeping the hands employed is a groſs inconſiſtency. They reaſon thus: "If the mind is not kept attentive "to the being of a God, by an external mark "of worſhip, nor an internal devotional ap"peal to him, how eaſily may men forget him, "and conſequently themſelves as related to "him; and live as if they had no concern in "his being!"

We are all ſenſible when we enter the houſe of God, that it is a duty to beg his bleſſing, that we may perform the ſervice we mean to offer, with an humble, devout and contrite ſpirit; and we cover our faces or kneel down and pray, *Let the words of my mouth &c.* The objects of this charity are not to be remiſs in any ſuch duty. Though we ſometimes ſee young perſons

ſons of fortune, *whoſe lips never move* while they are in the houſe of God, the objects of this charity are to make the reſponces, as an *eſſential article* of their inſtruction. Nor will they be permitted to be inattentive to the *Exhortation*, the *Confeſſion*, the *Creed*, the *Commandments* or any other part of the church ſervice. The more attentive they are, it will moſt certainly follow, that the more manly they will be. Their utterance is to be very diſtinct, but with a low voice; and this part being duly obſerved, they will enjoy a great ſuperiority, and be the more acceptable in the ſight of God and man. The thoughts of thoſe who take little or no ſhare in the public ſervice of God in the church, if fixed on other objects, where is their warmth, their genuine fire zeal and homage, or humility of heart? Thoſe who wander ſo wildly as to think of every object except that which belongs to the occaſion, are in a deplorable condition. If no care is taken to prevent ſuch an abuſe in youth, will it not attend the offender to the grave? Will he reflect that he is offering the ſacrifice of a fool who conſidereth not he is doing evil?

Theſe young perſons are to be alſo attentive to ſay *Amen*, that is ſo be it; as mentally repeating

peating the prayer, or in effect imploring the Almighty that it may be ſo: this word is therefore of great importance. The truſtees are the more encouraged in their hopes of ſucceſs, from the neighbourhood of ſeveral divines, men of great zeal and humanity. They ſay "to ſuppoſe any *reaſonable* ſyſtem of this kind is too difficult to be attempted, can be reconciled on no principle of zeal, which diſtinguiſhes Chriſtians or patriots."

In regard to decency in devotion, they maintain, that it depends on maſters and teachers. There is no reaſon why children ſhould make a *bawling noiſe*. Pſalm-ſinging and reſponces to pſalms, and other parts of the liturgy, may be made by children in a regular and equal voice, and give ſome proof of their knowing what they are about. They have this advantage, that they can imitate with more eaſe, and may be more under command than adults. When children bawl, ſo as to ſtun themſelves and the congregation, they give proof that they are in a barbarous undiſciplined ſtate.

Children in common life, I have obſerved, ſeem naturally inclined to exert their utmoſt force of voice, but there is ſeldom occaſion for it; in their devotion, it is offenſive. They

ſhould be taught that God does not hear the ſupplications of his rational creatures, becauſe they are ſpoken loud, but becauſe they are offered up to him from the heart, in ſpirit, and in truth.

In this ſchool it is propoſed that no one ſhall be permitted to ſpeak louder, or faſter than another in their devotion: in conſequence of which the congregation will be pleaſed: it may be delightful to ſee young perſons ſo well nurtured and diſciplined: and the pariſhioners will intereſt themſelves in favour of theſe boys.

I muſt inform you that theſe ſcholars are to be taught to ſing pſalms, as far as a few tunes in common metre by the ear: they may modulate their voices in the moſt proper manner, merely by imitating each other; and it is to be preſumed that they will ſoon become proficients, as far as is neceſſary to them. All children imitate each other, and therefore there ſhould be a good model, not a leader of a barbarous tone, or in a ſtrained voice, imagining that the louder the voice, the better the ſinging; it is the practice of nations which know the leaſt of harmony, to ſing the loudeſt the moſt excellent mode.

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I need not tell you, that to keep attention as much alive as poſſible, among the young or old, is eſſential to the pure worſhip of God. In the ſchool propoſed, the boys are to have a new teſtament bound with the common prayer book; and being required to read the leſſons to themſelves, as the miniſter proceeds, and obſerve how he reads, they may not only be prevented from wandering thoughts, or wandering with their eyes, but alſo learn to read in the ſame manner. An ingenious boy may ſoon catch the *miniſter's* manner, and by this means become a *pattern boy*.

When the name of our *Lord* is mentioned in divine ſervice, our church requires "that due "and lowly reverence ſhall be done by all "perſons preſent as hath been accuſtomed." The ſcholars are ſtrictly to conform, and be inſtructed why they are to conform. They are to imitate their maſter, who is to ſit with them in a conſpicuous part of the church.

When the *bleſſing* is pronounced, the boys are all to kneel, and in ſilence join in beſeeching the Almighty, that it may avail them.

After the ſervice they are to walk leiſurely and quietly out of the church, in the ſame order they came into it.

When the ſcholars return from church, the maſter is to queſtion ſome of them, concerning what they have learned, if they remember the text, or any particular part of the ſermon. Thoſe who are diligent, or have good memories, may thus gain ſo much credit with him, as they deſerve, and raiſe an emulation.

The truſtees mean to obſerve as a rule, that when any number of ſcholars can ſay the church catechiſm, the maſter is to give notice to the miniſter of the pariſh, in order to their being catechiſed in the church. This rule was the conſtant practice; but of late years, as our morals and ſimplicity of manners have decayed, this cuſtom has been neglected.

Their maſter knowing how ſenſible young perſons are of praiſe and commendation, as they ought to be, will be attentive to do them juſtice, in every poſſible ſhape and manner; encouraging them to be always attentive to *whatever they are engaged in.* He is to rebuke with gentleneſs or ſeverity according to the nature of the fault which may have been committed; reminding them of the pleaſing reaſonable duties which are required by our holy religion, and of the ſins which are forbidden by it. By ſuch means it is conceived their manners may be

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formed to a true model of religion. The maſter is at the ſame time to make it his ſtudy how he may beſt improve their hearts as well as ſtrengthen their underſtanding, and give them a *principle* which may prevent their yielding to temptations.

As the boys acquit themſelves for good and virtuous deeds, in ſaying their prayers, learning to read, together with the rudiments of their religion, they will at the ſame time work with their hands the thing that is right, doing that on which their bread depends, whether by ſea or land. The maſter is to make a fair report to the truſtees from week to week, and keep his attention awake to the intereſt of theſe poor boys and their parents, for it is meant to advance the boys as much as poſſible.

By this means no boy will paſs unrecommended, nor if faulty unreproved, eſpecially if the fault is aggravated by any kind of ſtubbornneſs. Where admonition and reproof are ineffectual, corporal chaſtiſement or confinement is to be uſed, as in common ſchools. The maſter comparing the conduct of each lad, may regulate it by what is agreeable to the commandments of God. This he is to conſider attentively as the only ſubſtantial rule of

conduct that can be deviſed: and as *reformation* is the end and deſign of the inſtitution, as it ſhould be of all fit puniſhments, where he finds a modeſt and ingenuous temper, he is to work upon it by gentle words and good treatment. The virtue of the heart and the induſtry of the hands, are the objects to be chiefly ſought after. He is alſo to take pains to convince an offender that he deſerves all he ſuffers, not only for the evil he does to himſelf, but the bad example which he holds forth to others.

The maſter is not to uſe any bitterneſs or indecency of language; but in ſoberneſs of heart, when there is occaſion for reproof or chaſtiſement, to employ his beſt diſcretion devoid of anger; and when he ſtrikes with a rod, to be without the leaſt emotion of that paſſion. A man inclined to anger is of all perſons the leaſt fit for command; for in effect the anger commands him, or rather acts the tyrant over him. The offender being ſenſible how much his maſter laments the neceſſity of uſing the rod, to ſupport his authority and promote virtue, will love and honour him ſo much the more.

It is by ſuch means that virtue may be ſet in the moſt lovely point of view, and diſcipline main-

maintained in a ſchool, or on the theatre of the world, with pleaſure. Where there is nothing but *mercy*, there can be no *juſtice*; where there is nothing but *juſtice*, there can be no *mercy*. Every good-hearted boy muſt be ſenſible of the force of this doctrine. The genuine friend to virtue in the perſon of the poor boy, muſt ſee that the rod and reproof are inſtruments to promote wiſdom; but we muſt all as readily grant, that where wiſdom can be attained without either, it is ſo much the happier both for the teacher and the ſcholar, as it is much better to *fear* the rod than to *feel* its ſtroke.

He who means to carry a command muſt let others ſee that he is always in earneſt and reſolved to do *his* duty, but to do it like a man and a Chriſtian, a father and a friend.

The boy or man habituated to diſcipline, will ſee the advantages which ariſe from it, and obey from a principle of ſelflove, for he cannot judge of what is good for him ſo well as another who is *experienced* and *impartial*. Upon the ſame principle it is propoſed, that the maſter ſhall uſe the rod when he is conſtrained to uſe it, with intermiſſions, that he may be more ſolemn and deliberate in his office, inviting the offender to ſorrow and contrition

trition, and the ſubmiſſion and obedience which attend a return to virtue. We all know that the ſmart of the rod can laſt but a little time: the feeling of correction muſt be in the *heart*. Thoſe who have no ſuch feeling can hardly come to any good.

When an offence is of a heinous nature, ſuch as obſtinate ſwearing, ſtealing, or treachery by giving evil advice to another, the puniſhment is to be a ſeparation from the other boys till the day of the weekly meeting of the truſtees, who are to ſit in judgment, and order further moderate correction, or expulſion.

Where any ſcholar gives proof of extraordinary virtue, the maſter it to be watchful to make a juſt report. For this purpoſe he is to have a private memorandum book, that he may not depend entirely on his memory. Thus he will be enabled to inſtruct with patience and meekneſs; rebuke with equity and moderation; govern faithfully, and with a true heart.

Under ſuch impreſſions, he will encourage the exerciſe of true religion and virtue, and poſſeſſing his own mind, with a juſt and tender regard for the ſouls of his ſcholars committed to his care, like the apoſtle of old, he will be watch-

watchful, when he teaches others, not to be ſelf a *caſtaway*.

Shewing ſuch an example to his ſcholars, the purity of his faith, and conſiſtency of his conduct, as a true and genuine diſciple of our Lord, he will influence by example as well as precept. The truſtees have reaſon to flatter themſelves, that the man they intend to engage will conduct the inſtitution in ſo regular and proper a manner, that by the mercy of the Great Parent of mankind, the enterprize may be brought to a happy iſſue; and that the *univerſal* relaxation of *diſcipline*, which ſeems to have pervaded every part of our national œconomy, may ſo far as this object goes, be ſubdued; and the pious and political end in view be effectually promoted.

This ſchool is to be modeled on a plan of the moſt uſe, becauſe, as I have informed you, the ſcholars will be inſtructed how to get their bread by *ſea* or *land*, as they may hereafter find it moſt profitable or agreeable to themſelves. It is hardly to be preſumed that they will at once adopt it as a religious principle, that they are bound to defend the fields which themſelves have had a ſhare in cultivating; but when their country is really attacked, or provoked

to

to arms, they may be roused to such a sense, as to become volunteers in the service of the public. In the mean time they will be the more valuable subjects, from their ability to serve their country, being so well instructed by the nature and quality of their education, and the remembrance of what they learnt in their earliest days.

You are to suppose that the trustees are too sagacious not to discern that peace is always a desirable object for a *Christian nation*, and particularly for a people whose chief support is foreign and domestic commerce; and consequently every design calculated to preserve peace, carries with it the strongest marks of wisdom and mercy to mankind. But knowing the corrupt will of man, and the propensities of nations to quarrel with each other, and the strong to attack the weak, they apprehend that ability for defence, is the best means and strongest security to prevent war. They think it a steady and useful principle as *islanders* to make the sea, which is our natural barrier, the means of keeping an enemy at as great a distance as possible: consequently they consider that making a ship familiar to our youth, shewing them what kind of machine she

is

is, and how uſed, great advantages may in the iſſue accrue to the nation: and though it may not prevent the neceſſity of *preſſing*, it may alleviate the force of it. If they learn every thing relating to a ſhip, as much as can be learnt on ſhore, which with proper inſtruction is a great deal more than is vulgarly imagined, much good may be done.

In this genuine patriotic view, they propoſe to have a ſhip of forty or fifty feet long, proportioned in all its parts, and compleatly rigged, to turn upon a ſpindle, and conſequently to be put in any direction. By this means the boys may climb the ſhrouds to the top-maſt-head, and learn the uſes and management of this grand machine, on which they ſhould underſtand that the nation's wealth and ſafety in a great degree depends.

A ſober man of underſtanding, who has formerly acted as a *boatſwain* in a ſhip of war, is to be engaged, in order to teach theſe boys, and it is probable, that in general they will ſoon learn the names and uſes of the *maſts, yards, ſails, cables, ropes, or running rigging, blocks, boats, anchors*, and whatever elſe belongs to a ſhip; likewiſe to *reef, furl*, and *looſen* ſails, and even *rig* and *unrig* the ſhip. They may

learn

learn ſomething of *mooring* and *ſteering*: and as it is the province of an expert *able ſeaman*, they may acquire ſo much knowledge of the *compaſs* as is neceſſary to recommend them as *common ſeamen*, in caſe they prefer the ſea. They are alſo to be taught how to ſplice, knot, make gaſkets, and other hempen neceſſaries in a ſhip; alſo to make twine, knock down and ſet up a caſk, being of a ſize within their ſtrength. No ſchool for *artiſt* in its proper line as ſuch, for making officers, need excel this, which you will pleaſe to obſerve is to be ſtrictly confined to *common ſeamanſhip*; it being preſumed that by ſuch means, many of the ſcholars may be ſought for, and engaged very early in the beſt kind of ſervices, under maſters in the merchant ſervice in time of peace or war: when engaged their further promotion will depend on themſelves and their maſters.

This humble effort for making boys fit for land or ſea, may become of great moment, if carried properly into execution.

Among other play-things in the ſea line, for ſo I call them, though they afford ſubſtantial inſtruction, I underſtood it was under deliberation if they might not have a cannon to be *made in wood*, ſo as to occaſion no noiſe nor miſ-

miſchief, but having its tackle they might learn its uſe. The ſame kind of imitation of ſmall arms may exerciſe their limbs, and ſet them firm on their legs. Such imitations may anſwer all the purpoſes in view, and be rendered quiet and innocent, and without impairing their ability to gain honeſt bread on ſhore if they prefer it, or if employment at ſea cannot be found for them. By this method many of the boys may obtain a preference, while it helps to promote a true notion of naval diſcipline.

So far from making them artiſts it is not intended to teach them to write. If any of them can write when they come into the houſe they may practice *if they pleaſe*, not interfering with their manual labour. When they go into ſervice their maſters will teach them what *they* pleaſe that may be uſeful. The rudiments of *virtue* and *religion* and a habit of uſeful induſtry are the only objects ſought.

To ſuppoſe that nothing will ſerve a boy's inclination but the ſea, becauſe he knows ſomething of a ſhip, is not warranted by experience; for many who have been at ſea, men and boys, prefer a land occupation when they can get it.

There is no reaſon to refine much on the ſubject, even if every boy had a reliſh of the hiſtory

of the lives of Britiſh admirals and commanders. Thoſe who know how untowardly the nation is circumſtanced in time of war, in reſpect to a *ſteady* ſupply of ſeamen, will never entertain a fear of our having too many ſubjects of this denomination: The contrary may be dreaded.

What contributed not leſs to my pleaſure was to hear, that it is intended to render the boys able and alert as gardeners and huſbandmen. We may conſider theſe, and ſhepherds, as the great ſprings of health to ſome, and wealth to others, and the comforts and neceſſaries of life to us all.

It is not propoſed to ſet off with more than eight to ten acres of ground, the ſame to be walled-in. On ſuch a ſpot they may have a ſpecimen of a great variety of plantation, garden, meadow, and arable land, on a boy's ſcale; the ſeveral uſes of all which they may learn, even as an *amuſement*.

Knowledge is a fruitful ſource of pleaſure, and the more uſeful it is, the higher the gratification. If they learn to cultivate ſo ſmall a ſpot to the utmoſt advantage, they will naturally wiſh for the time when they might work in the more expanded field. The principle of action and the habit will be the ſame.

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I muſt add, that it is intended the utenſils and garden tools ſhall be of ſuch weight and ſize, as are ſuited to the ſtrength of the boys.

Thus we may hereafter ſee a little plantation of oaks, another of elms, a third of aſh, and ſuch uſeful timber; and by applying to their regiſter, know when and by whom they were ſet,—whether they are kept as dwarfs or not. On certain little ſpots they may *ſow* wheat in the ordinary way, and on others *ſet* it, and eſtimate the expence of cultivation, and the value produced. Some of the boys may perhaps be occaſionally carried out to obſerve the different kinds of ſoil, and bring ſome of it within their own walls; or it may be brought to them, in order the better to underſtand its produce, and the apparent effects in the vegetation. They may have ſpots of barley, and ſome of the boys may learn how it is malted, and made into beer. And if a little horſe or two ſhould be kept to draw their little plough, or to go to market, in a ſmall cart, or for any other purpoſe, they may ſee their own produce in oats is conſumed, otherwiſe it may be ſold and converted into bread for themſelves.

In gardening, they may ſet peaſe and beans, turnips, potatoes, cabbage, and ſuch roots and

and vegetables, as may contribute moſt to their own nouriſhment.

Inſtruction and habit are the benefits in view. Being accuſtomed to labour from the age of twelve or thirteen years, according to the time they remain they may be fit for ſea or land, farmers or gentlemen's ſervice. Without a habit of diſcipline and good order, boys rarely make good men: if they are accuſtomed to the fear of God, ſupported by honeſt induſtry, calm ſobriety, and wholeſome rules of life, theſe boys may ſerve as patterns, to ſpread the influence of ſuch conduct, and be preferred to all others in the county, for the ſervice of *nobles*, *gentlemen*, or *farmers*, as the moſt knowing and the beſt principled boys, and ſhew a very neceſſary and profitable example. If hereafter any of them ſhould find that they can get three times as much by *ſea* as on *ſhore*; or thoſe of the moſt active tempers ſhould be induced to try their fortunes at ſea, they will be qualified, much beyond any common landman.

Granting that ſome of theſe boys may not remain many months at ſchool, if maſters offer to take them, if ſuch a plan were purſued in all the reſpective counties, and inſtead of forty boys there

were one hundred in each ſchool, taken in at 13, with land adjoining, ſufficient to employ them all, allowing thirty months to each boy, it is evident that in fifteen years there would be, deducting ordinary mortality, *thirty thouſand ſuch young men of the medium age of twenty years*; and it is probable the moſt part of them would be inclined to a ſea-life, at leaſt in time of war, when they would have a proſpect of profit and enterprize.

This intention being ſo rational in itſelf, and ſo well digeſted, the novelty of it ought not to create any objection to it more than is made to Sunday Schools, which are alſo new. The good Biſhop of Cloyne in Ireland has a Sunday School for adults. He finds it of great benefit for them to learn ſound Chriſtianity. They will not be the worſe ſubjects, nor the worſe labourers or manufacturers.

Thus you ſee, gentlemen, I have made a journey in ſearch of ſuch uſeful knowledge and improvement, as it would be a reproach to me to conceal from you, becauſe you may, at any time, adopt the whole or any part of it, as your diſcretion and zeal for public good may incline you to do; and as occaſion ſhall hereafter offer, or the welfare of our country require. This is the object which us Britons ſhould hold

neareſt

neareſt our hearts, promoting the moſt beneficial induſtry, and the defence of our dear country; that finally, by the mercy of God, through the merits of our bleſſed Redeemer, we may enjoy a much greater felicity: That glorious immortality which we ought ever to keep in view, in all the thoughts, words, and actions of our lives!

MVSEVM BRITAN NICVM